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☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, has transferred his interest in the subscription-list to Mr. GARRISON, for two years from the first of January, 1840, the pecuniary concerns of the LIBERATOR will now be under the direction and supervision of a committee, consisting of the following gentlemen: FRANCIS JACKSON, SAMUEL PHILBRICK, ELLIS GRAY LORING, EDMUND QUINCY, WILLIAM BASSETT.

THE LIBERATOR

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WM. LLOYD GARRISON, Editor. OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND. OLIVER JOHNSON, Printer.

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BRITISH INDIA.

SPEECH OF WILLIAM LLOYD GARRISON,

At the First Annual Meeting of the British India Society, held at Freemasons' Hall, London, July 6, 1840.

WILLIAM LLOYD GARRISON, Esq., of Boston, United States, came forward amidst cheers to move that the Report should be adopted and printed. He said he had but little claim on the indulgence of the meeting, and none whatever on that manifestation of feeling, of which he had been the object. It might be known to all of them, that, in the United States of America, he was regarded every where as a disturber of the peace, an agitator, and an incendiary.

He wished, however, to say, that his only offence was, his sympathy with three millions of his enslaved fellow-countrymen, and his demand for their instant emancipation. (Cheers.) But if this was a crime, he charged it on the people of England, because they had set him the example in committing it, and he hoped that they would long continue to do so. (Hear, hear.) Why was he there on that occasion? He was a stranger, an American, 'a foreigner.' This was a meeting about British India; and were not the people of England jealous of the interference of foreigners in their affairs? His own countrymen were excessively so in the United States; and they would not allow any man coming to their country—free as she was—to interfere in behalf of the cause of bleeding humanity! But why should he not be among them? He would never ask any man to give him a license to raise his voice in any part of the world against oppression and injustice. (Hear, hear.) He was aware that the glorious movement in which the friends of British India were engaged had its interested and determined opponents; but that was not to be wondered at. If he met with no opposition, such a circumstance would only prove that they had no work of beneficence or reform to accomplish. (Hear, hear.) Perhaps these opponents might tell him to look at home, and not to meddle with things which did not concern him. It was because he had looked at home, that he was there that day. (Cheers.) There was nothing connected with slavery in the United States, with which he was not familiar. He was well aware that every sixth person there was a slave; and he was at that meeting for the purpose of overthrowing that very slavery by pleading the cause of British India.

He had come to this country to meet the friends of liberty from all parts of the world, and therefore it was that he stood forward on that occasion, not only to assist in emancipating the slaves of America, but in effecting the abolition of slavery throughout the world. (Hear, hear.) It was said that Archimedes only wanted a spot on which to stand and place his lever, in order to move the world; and in some way the American abolitionists might say, that they only wanted a spot on which the lever of freedom might be placed, in order to overturn the slave system in their native country. "(Hear, hear.) He thanked God that in England they had found such a spot. (Cheers.) He should before then have returned home, were it not for the desire which he felt to share in their proceedings. (Cheers.)

On Saturday last was the 4th of July, the 64th anniversary of American Independence. On that day he had blushed to think that while his countrymen were solemnly proclaiming, in the face of the world, for the sixty-fourth time in their social capacity, that God had created all men free and equal, at the same time they were holding millions of human beings in chains and slavery. He could hear, in imagination, the roar of cannon, the pealing of bells, and the declamation of American orators against British oppression, on the other side of the Atlantic; but above the roaring of cannon, the peals of bells, and the shouts of the people, he could hear the wailings of those who had none to deliver them from the hands of their tyrants. (Cheers.) There had never been so impious an exhibition presented to the world as that of the celebration of their Independence by the American people. They vauntingly declared that

> A day—an hour of virtuous liberty,
> Is worth a whole eternity of bondage.

Again they asked—

> O, where's the slave so lowly,
> Condemned to chains unholy,
> Who, could he burst
> His bonds at first,
> Would pine beneath them slowly?

And yet, on that very day, they were making merchandize of those who bore the image of God. (Cheers.) But while there were so many thus profaning the name of liberty in America, there were others struggling in its cause, and he was proud to have been one of them.

It was said that they must be cautious of foreign interference. He would say, down with all national distinction. It was their duty to repudiate all national antipathies. He was the true patriot and Christian, and he only, who looked on the whole world as his country, and all mankind as his countrymen. (Hear, hear.) There was no mountain, no ocean, no plain, no valley, that did not belong to their country—distance did not alienate them from their country. He denied that he had ever labored for the slave as a negro. It was not because he was an African, or a descendant of Africans, that his sympathies had gone out towards him, but because in him he had seen 'a man and a brother.' (Hear, hear.) Genuine abolition was not got up for the purpose of social or personal aggrandizement. It was not got up from the fervor of enthusiasm, or an excited imagination; it belonged not to faction or party; it was of heaven, not of men; it was the spirit of Him who came 'to proclaim liberty to the captive, and the opening of prisons to them that are bound.' (Cheers.) Opposition could not weary it out, fire could not consume it, force could not put it down. He had a right to sympathize for the poor, crushed, oppressed Indians—and did they not demand their sympathy and succour? He would not attempt to portray their condition; he would leave that to those who were better acquainted with the country. He would merely allude to one point. Let them remember there were not less than a million of slaves in India, who were held under the power of the British nation; and he asked why was it that the people of England were not moved by a fact like that? Why was all their sympathy exhibited towards the West India slaves, while no regard has been paid to the condition of the million of slaves in the East Indies? Had the abolitionists grown weary in well-doing? Had they commenced operations, only to emancipate the West India negroes? He trusted such would be found not to be the case.

The British government held under its sway upwards of one hundred millions of the natives of India, who were crushed to the earth—deprived of all motive for exertion, having no means of rising in the scale of moral improvement—subjected to every species of degradation and outrage; and he asked whether that state of things ought not to rouse the attention of the abolitionists of Great Britain? There was another item to which he would refer. It was the numerous famines which occurred from time to time in those parts of India subjected to their sway. It was said, and he believed correctly, that in one year, 500,000 persons had perished of starvation. Would to God that the dead bodies had been brought into the city of London, and piled up in hecatombs before their eyes, that their hearts might feel as they ought, and the kingdom be moved to the centre! The streets of Agra had been actually blocked up with the dead and dying. These frightful scenes had occurred in a land of extraordinary fertility, upon which God had showered every blessing; and he would ask, what must be the state of oppression which had produced such dreadful results? Was there anything in American slavery worse than that? (Hear, hear.) The people of Great Britain were responsible for it all—their garments were stained with blood, and they were guilty of murder daily, hourly, nay, momentarily. He would not stop now to inquire how Great Baitain had obtained possession of India; but, recognizing the fact that she had possession, and claimed to exercise jurisdiction over it, he would tell her that she was responsible for all the oppressions that were there tolerated. It was for those who knew these facts to cry aloud and spare not. It had been well said, that what ought to be done, could be done. India ought to have justice—she ought to be delivered out of the hands of the spoiler. She could be delivered—she must be delivered, or England would be rendered infamous in the eyes of the world. (Hear, hear.) They have no slaves at home—why then should they have them abroad? Let there be a united and vigorous effort, and, under God, there would ere long be a general jubilee of the emancipated Indians, who would unite their voices with the 800,000 colored freemen of the West Indies. (Cheers.) The result would be the increase of commerce, civilization, and improvement—it would heap blessings on the English people themselves—it would confer the blessings of morality and religion upon those who sat in the shadow of the valley of death—and it would take from the American slaveholders the taunt and rebuke that the English were themselves slaveholders. (Hear, hear.) They should have clean hands before they rebuked those who were polluted. Let them emancipate the natives of India, and they would strike a death-blow at slavery, all over the world. There was no other mode of reaching the evil.

On both sides of the Atlantic, they had tried, by the colonization of Africa, to put an end to the African slave trade; but what had been the result? Was not the slave trade carried on now to a far greater extent than ever? Had slavery grown less? Had it not, on the contrary, gone on augmenting continually? He wanted to show them what had been the effect of the colonization of Africa, and he would therefore read them a passage from a letter addressed by a missionary at Liberia to the Colonization Society of New-York. Mr. Garrison here read extracts from a letter from the pen of the Rev. G. S. Brown, a missionary at Liberia, giving an account of a recent attack by about three hundred natives, under a chief named Goterah, upon the Methodist missionary station at Heddington, (King-Tom's town,) as follows:—

'After an hour's fighting, the assailants were repulsed, with the loss of their leader and thirty or forty men, which achievement was effected chiefly by two Methodist missionaries and two native converts.' . . . 'We were awakened in our town by the firing of a gun, about two miles from us; and while we were musing on what it could mean, we were again alarmed by the voices of several of our people exclaiming, 'War is come! war is come!' Brother Simon Harris got out of bed immediately, and went out in town. But he returned in about one minute, and told me to be out of bed and load the guns, for war was at hand. I immediately arose, slipped on my clothes, and was on my knees to ask God to help us. By that time, the enemy was within musket-shot of the mission-house. Brother Harris went down and gave them the first shot, and was answered by ten or twelve muskets from the enemy, while I was loading muskets in the chamber.' . . . 'In less than one minute, they were running up and down the picket fence about three rods from the house, as thick as bees around a hive. Brother Bennett Demory and brother Harris were the only two who stood in front, between the enemy and the house. They both stood their ground, and cut them down like mowers cutting grass. Meanwhile, brother Jarvis Z. Nichols came into the chamber and received my gun, [for we had eighteen every snap, and one hundred ready-made cartridges, and a keg of powder,] and poured a stream of lead down upon them from the windows, as fast as two boys could hand him loaded muskets. In the midst of all this, the enemy broke through the fence, and poured into the yard like bees. Brothers Harris and Demory now retreated to the door, in which both stood side by side, about two rods from them, with two muskets apiece, throwing buck-shot into their bowels, hearts, and brains, like a tornado.' . . . 'While they were gathering up their dead to take off, I had the best chance of any to fire into the groups. But they soon slung their shattered bodies, and went off as if the wicked one was after them.' . . . 'The engagement continued one hour and twenty-two minutes. After they were gone, we went out on the battle ground; and although they had carried off all their dead except three big slab-sided fellows, yet I never saw such a scene before. There was blood and brains in every direction. Oh, the path in which they went was one complete gore on both sides; yea, it stood in puddles. We picked up their fingers by the way-side.'

Such was the way in which the pretended friends of the colored race in America, had attempted to put down the foreign slave trade by civilizing Africa. Could any thing be more direful in its effects upon the minds of the native Africans, than such a murderous warfare? He appealed to the good sense and humanity of those who were present. Let them, then, have no false reliance. There were some persons in England, who were of opinion that agriculture and civilization would put an end to the slave trade in Africa; but there was this difficulty—that it would take some time to make the problem clear to the native chiefs of Africa, that it would be more profitable for them to engage in legitimate commerce, than to trade in slaves and the souls of men; while at present they knew that they could instantly have a high price for all that they could capture. The abolitionists of the United States were all agreed in opinion as to the importance of India. What had been the testimony of their delegates at the Convention lately held in that room? If England could only get a supply of cotton elsewhere, there was an end, a speedy end, to slavery in America. He wished to inform the meeting of the manner in which the women of America regarded the question. He regretted that they had not been permitted to speak for themselves in the Anti-Slavery Convention, but he trusted he would give no offence if he read what they had written. (Cries of 'O no! none at all!') He would read them an extract from a letter from the Boston Female Anti-Slavery Society, whose zeal, intelligence, and self-sacrifice could not be surpassed by any other society in the world. (Hear.)

'A fresh chord has been touched by your recent movement in relation to the affairs of British India. In that movement, we behold the seeds of emancipation for the captives in our southern states. Let but India's fertile soil give to England, at the reduced price she anticipates, those commodities which are now almost wholly the product of the slave—and where is American slavery? . . . Long and anxiously have we gazed upon the horizon, if, perchance, there might arise some star, portending brighter and happier days for the captive, and, lo! one has arisen in the East, to bid us rejoice in the anticipation of the sundering of his chains. . . . What a blessed work is before you! The lifting of millions of oppressed and wretched subjects from poverty, and the extinction of slavery upon our soil.'

Thus the friends of British India had the united testimony of the abolitionists in the United States in their favor; why then should they not go on? None were better able to understand the remedy for American slavery, than those who resided on the spot, and especially those who were themselves slaveholders. It was stated in a Charleston (South Carolina) newspaper, that if England could only get a supply of cotton elsewhere, for five years, there would be an end of slavery in America. He assured them that the slaveholders of America were quaking in view of their sublime movement; they saw the hand-writing on the wall of their Bastile; and he rejoiced to know that there was then in the meeting a second Daniel to interpret it for them. (Loud cheering.) He wished to say of that gentleman, their distinguished friend from Ireland, (Mr. O'Connell,) that the American abolitionists felt towards him the deepest respect, and most profound gratitude; and if there was any evidence wanting that he was pursuing the right course, he would tell him that he had earned the cordial detestation of all the slave-drivers and women-sellers in America. (Cheers.)

In conclusion, he would say, God bless the British India Society! God fill the hearts of its members and advocates with hope, and zeal, and courage! God make them an invincible phalanx, and victorious over all opposition! Let them not be dismayed, but go forward. They had ignorance, party, selfishness and power to contend with—but they had all the sympathies of humanity in their favor. It was, therefore, for the British India Society to go forward in the prosecution of their beneficent enterprise. They had justice, honor, religion on their side, and some of the ablest advocates of humanity to go forth and proclaim their cause; and let them only persevere, and they would put an end to slavery throughout the world; then would the choral song go up to heaven from millions of voices:—

> 'Blow ye the trumpet abroad o'er the sea,
> Jehovah has triumphed, the bondmen are free!
> Sing! for the pride of the tyrant is broken;
> His scourges and fetters, all clotted with blood,
> Are wrenched from his grasp; for the word was but spoken,
> And scourges and fetters were sunk in the flood!
> Blow ye the trumpet abroad o'er the sea,
> Jehovah has triumphed, and INDIA is free!' (Cheers.)

SPEECH OF WENDELL PHILLIPS,

At the same Meeting.

WENDELL PHILLIPS, Esq., of Boston, said that the fourth resolution had been put into his hands, and it was with pleasure that he would propose it to the meeting. He would confine his remarks to that portion of the resolution which applied to his own country, and the effect of the cultivation of cotton in British India upon slavery in the American states. It was now ten years since the friends of the negro in that country first put forth the demand for the unconditional abolition of slavery; they thought that they would have nothing more to do than to show that emancipation would be safe—that it would be just, and having proved that, that it would, in such a liberty-loving country, at once be cordially and willingly acceded to in every State, from Maine to Georgia, but, at the end of the long period of ten years, they had done almost nothing. Had it not been for their perseverance and zeal, the more devoted because of the difficulties they had met with, long, long ago they would have been put down, they must have folded their arms in despair, and have given up all hope of bloodless emancipation. When they heard of the British India Society and its objects, it burst upon their ear, and was as startling and as grateful as must have been the first cry of land to Columbus when he was plunged almost in despair. (Cheers.) They through it, saw again a peaceful hope for the slave, and then every friend of abolition rallied round it, and placed their plan prominently before the country. Many at first doubted; they deemed it but one more of the many fables to which India had given rise; they deemed it a very fiction, but he trusted through the exertions of the Society they would find it

'Truth severe, in fairy fiction dressed.'

(Cheers.) If it was a fact that there were 24,000,000 of acres within reach of the Ganges, upon which cotton could be grown, now lying waste—if it were true that there were 54,000,000 of men anxious for labor, and that their services could be got for 1d. or 2d. a-day, if they could bring their cotton to Liverpool at 4d. per lb., how could slavery stand against patible with slavery, in whose train were incompatible the system of villanage; in France it put an end to vassalage; it had done more than Christianity, of which it was a good forerunner. It was one of the most immutable of truths, that the moment a free hand touched any article, that moment it fell from the hand of the slave. Witness the beet sugar of France; the moment it was made, her West India colonists applied for protection against the eternal principles of commerce and freedom. (Hear, hear.) And so it was with indigo. Formerly it was all slave produce; now, not one ounce of it was. He need not give further examples, for the principle was as immutable as the laws of nature. No article could be grown and manufactured at the same time by both free and slave labor. The fathers of his country had thought, in the settlement of their independence, they had put down slavery; but unfortunately, in 1786, when it was about to cease, a small bag of cotton seed was found in Carolina; it was almost by accident put into the ground, and it was found that cotton could be grown, and so slavery was perpetuated. Slavery could only be maintained by monopoly; the moment she came into competition with free labor, she died. Cotton was the corner-stone of slavery in America; remove it, and slavery would receive its mortal blow. (Hear, hear.) He was glad to see such a society grow up in the land of Clarkson and of Wilberforce, the great fathers of anti-slavery. He was glad that England was awakening to a sense of her power, and he prayed God that she would arouse herself as one man, and exert that power for the sake of humanity all over the world.

It was not the fault of America that slavery existed, it was the fault of England that bribed her with £14,000,000 a year, and it was the price of cotton in the Liverpool market that signed the death-warrant of the poor slaves. (Cheers.) There were a class of men in America that would not listen to the voice of an angel, or to one risen from the dead. The denunciations of O'Connell were nothing to them while the balance was on the right side of the ledger; they must have anti-slavery preached in their counting-houses, or it would never be preached at all. (Cheers.) The only voice they would listen to was the Gazette that published them bankrupts, and the auctioneer that knocked down their houses to the highest bidder. It was England that delayed that day by paying them $14,000,000 annually for their support. (Hear, hear.) 100 per cent. profit was better than the most eloquent lips that ever spoke. The meeting might think it strange for an American to speak thus of a system which was to make bankrupt one-half of his country, and to paralyze the other; but though he loved his country, he loved his countrymen more, and these countrymen were the colored men of America. (Cheers.) For their sakes he would say, 'Welcome the bolt which smites our commerce to the dust, if with it, by the blessing of God, it will strike off the fetters of the slave.' (Cheers.) But he did not fear British India. Deliver America from the incubus of slavery, and her beautiful prairies would beat the banks of the Ganges. Free America from the incubus of slavery, and Yankee skill in the fruitful valleys of the South would beat England and British India in any market in the world. He begged permission to read to the meeting the authority of one who would justly be considered as a far higher authority than any who had spoken from that platform; and he would observe that this was not an after-thought. It was not a new project, for years back it had the devoted advocacy of Cropper, and fifteen years ago, Clarkson, in a private letter to a friend, had suggested it as the only remedy for slavery in the transatlantic world. The meeting would pardon him for reading a portion of the speech the venerable Clarkson had prepared in writing, and had intended to deliver at the opening of the General Anti-Slavery Convention:—

'My dear friends, you have a most difficult task to perform; it is neither more nor less than the extirpation of slavery from the whole world. Your opponents who appear the most formidable, are the cotton and other planters in the southern parts of the United States; who, I am grieved to say, hold more than two millions of their fellow-creatures in the most cruel bondage. Now we know of these men, that they are living in the daily habits of injustice, cruelty, and oppression, and may be therefore said to have no true fear of God, nor any just sense of religion. You cannot therefore, expect to have the same hold upon the consciences of these as you have upon the consciences of others. How then can you get at these so as to influence their conduct? There is but one way; you must endeavor to make them feel their guilt in its consequences. You must endeavor, by all justifiable means, to affect their temporal interests. You must endeavor, among other things, to have the produce of free tropical labor brought into the markets of Europe, and undersel them there, and if you can do this, your victory is sure.

Now that this is possible, that this may be done, there is no question. The East India Company alone can do it of themselves, and they can do it by means that are perfectly moral and pacific, according to your own principles, namely, by the cultivation of the earth, and by the employment of free labor. They may, if they please, not only have the high honor of abolishing slavery and the slave trade, but the advantage of increasing their revenue beyond all calculation; for, in the first place, they have land in their possession twenty times more than equal to the supply of all Europe with tropical produce; in the second place, they can procure, not tens of thousands, but tens of millions of free laborers to work; in the third, what is of the greatest consequence in this case, the price of labor with these is only from a penny to three half-pence per day. What slavery can stand against these prices?

I learn, too, from letters which I have seen from India, and from the Company's own reports, that they have long been engaged—shall I say providentially engaged—in preparing seeds for the cultivation of cotton there. Now, if we take into consideration all these previous preparations, (by which it appears that they are ready to start,) and, add to this, the consideration that they could procure, not tens of thousands, but tens of millions of free laborers to work—I speak from authority—I believe that if they would follow up their plans heartily, and with spirit, according to their means, in the course of six years they would materially affect the price of this article at market, and in twelve, that they would be able to turn the tide completely against the growers of it in the United States.

And here I would observe that this is not a visionary or fanciful statement. Look at the American newspapers; look at the American pamphlets which have come out upon this subject; look at the opinion of the celebrated Judge Jay on this subject also; all, all confess, and the planters too, confess—but the latter with fear and trembling—that if the East India Company should resolve upon the cultivation of tropical products in India, and carry it to the extent to which they would be capable of carrying it—it is all over with American slavery.

Gentlemen, I have mentioned these circumstances, not with a view of dictating to you any particular plan of operations, but only to show you the possibility of having your great object accomplished, and this to its fullest extent; for what I have said relative to the United States is equally applicable to Cuba, Brazil, and other parts of the South American Continent; and, besides, the East India Company have twenty times more land than is sufficient to enable them to compete with them all.'

The proprietors and conductors of the American newspapers, to which Mr. Clarkson referred, were the agents of the banks, and the agents of the slaveholders. It was not their policy to endeavor to raise and secure a high price in the market of Liverpool, for fear the eyes of Great Britain should be turned to her possessions in the East, where, as they expressed it, there were, no doubt, exhaustless resources for the cultivation of cotton; for they saw, that if the attention of Great Britain were directed to that quarter, America would lose the market and slavery together. (Hear, hear.) Twice had they thought the death-blow was given to the system in America, and twice had they been disappointed; and, did not bring forth into life, weeds as well as flowers—take care that slavery did not gather strength with the rest of their institutions, which would be strengthened in India; and that it did not, as it had done in America, monopolize the resources of another world in the East. That was the only danger that could be anticipated in the progress of the Society. In conclusion, he would say, take care, that in driving cotton from our shores, you admit not a single pound that is equally blood-stained with our own.

From the Emancipator.

Webster Explained.

One of our contemporaries was quite discontented with the sudden and general condemnation of Mr. Webster's Alexandria speech, by the abolition papers, and thought he ought to have an opportunity to 'explain.' Well, he had that opportunity, at an immense meeting of his own constituents, on the 4th of July, at Barre, Mass. And how did he explain? We wish some of our friends would ascertain, for although we travelled through that region a few days afterwards, we failed of getting a full statement. People seemed inclined to 'keep dark.' But fortunately, we have a little light to throw on the subject. The National Intelligencer, the central whig organ at Washington city, publishes, July 24, an account from the 'Arena' of a great whig meeting held on the 17th, at Fredericksburgh, Va.—right in the heart of the slaveholding region, at which Gov. Barbour, the President of the Harrisburgh Convention, presided, and speeches were made by Senator Preston (Hangman,) and by the Hon. Ogden Hoffman, M. C. of this city. Mr. Hoffman's reception was most ardent:

'His testimony touching abolitionism in his State, his own sentiments on the subject, his deliberate opinion that not one in a hundred of his fellow-citizens but would die in defence of the South, if necessary, were received with loud demonstrations of applause. In this connexion, he alluded to Mr. Webster's denunciation of the abolitionists at the Alexandria Festival, on the 11th of June, and his pledge there given that he would repeat before the first popular assembly he addressed in Massachusetts the sentiments then uttered before a southern audience. Mr. Hoffman went on to say that Mr. Webster had nobly redeemed that pledge at Barre, on the 4th of July, before an assemblage of ten thousand of the yeomanry of his State. He there told his fellow-citizens what he said at Alexandria, and denounced, in even yet stronger language, the abolitionists and their designs. And what was the response? 'Three cheers, loud and long, for old Virginia.' When Mr. H. had related this incident, the audience rose and proposed 'three cheers for Massachusetts,' which were given with hearty good will.'

'Mr. Cropper, one of the delegates from the county of Accomac, having arrived from the North a few hours before, was introduced to the audience, and made a short but stirring speech. He said he had, a day or two since, made an address in Hudson, New-York, to five thousand people. His account of the enthusiasm of the vast assemblage against abolition, corroborated all that Mr. Hoffman had said, and was highly gratifying.'

'DESPOTISM IN AMERICA.' We are indebted to John A. Collins, for a copy of this work, which was written by the author of Archy Moore. It treats of the nature and results of the slaveholding system in the United States, and contains 186 neatly printed pages. All this we might have said of the work after a single glance. We have, however, delayed all notice, till we had read every word of it; and we now deem it a duty, as it is a pleasure, to recommend it in very strong terms. The writer has resided much at the South, and is acquainted with slavery in all its bearings. He gives evidence of a clear head, a cultivated mind, enlarged views of patriotism and philanthropy, which prompt him to seek the welfare of the enslaver and the enslaved. There is more statesmanship in this little volume, than in the 340 bushels of documents with which members of Congress have loaded the mails on a single day.—*Youth's Cabinet.*

COMMUNICATIONS.

A Solemn Appeal

TO ABOLITIONISTS, NOT TO VOTE FOR WILLIAM HENRY HARRISON, OR MARTIN VAN BUREN, FOR PRESIDENT OF THE UNITED STATES.

NUMBER 3.

'I have done and suffered more to support SOUTHERN RIGHTS than any other person north of Mason's and Dixon's line.'—*Harrison's letter to James Lyons of Virginia.*

'*General Harrison will be sustained, Abolitionist or no Abolitionist*, by ALL THE ABOLITIONISTS.'—*Speech of Mr. Duncan of Ohio, H. R. U. S. April 10, 1840.*

I propose to devote this number mainly to a consideration of the claims of Gen. Harrison to the support of the friends of freedom. I shall consider them at greater length than I did those of Mr. Van Buren for several reasons: 1. Because the pro-slavery character of the latter is so notorious, in consequence of the position he has occupied before the public for some years past, that there are few with whom it is not familiar, while the former has been withdrawn from the public gaze and his course is comparatively unknown. 2. Because some of the friends of Gen. Harrison have represented him as being more or less friendly to anti-slavery principles. 3. Because the Whigs will be more strongly tempted to sacrifice the rights of the slave than the abolitionists of the other party. They have long been in the minority. Many of them believe that the present pecuniary embarrassment is caused solely by the experiments of the administration on the currency. There is, they think, a stronger prospect of their obtaining the ascendency in the government than there has been for years before. They have been long toiling up the steep. They have nearly reached the summit. Already the 'seals of office glitter in their eyes,' and under such circumstances the temptation to sacrifice truth is exceedingly powerful, and with many will be irresistible. Man is so easily blinded by his own selfishness, that it requires constant watchfulness, and the full blaze of the sun of righteousness, to keep him in the path of duty. His only inquiry should be, 'What is truth?' 'Lord what would'st thou have me to do?' Did he follow the light which this would give him, he would seldom err.

If he did this, he never could vote for such a man as Wm. Henry Harrison. What claim has he to the support of any man? Is he more friendly or less hostile to the cause of freedom than Mr. Van Buren? Is he less of a traitor to God and humanity? No!

I know some of our friends have heretofore thought that Harrison was more favorable to our cause, or rather was not so strongly opposed to it as Mr. Van Buren. But the truth is he entertains opinions, if possible, even more abhorrent of freedom, than his rival.

It is true he has not in so many words said he will veto a bill for the abolition of slavery in the District of Columbia; but he has declared that Congress has no right to abolish it there without the consent of the inhabitants of the District and of the States to which it originally belonged. We find him every where using his power to build up slavery. He tells Mr. Lyons, of Va. 'that no man north of Mason and Dixon's line, has done and suffered more to support southern rights, [which every body knows means slavery,] than he has.' We find him when Governor of the Territory of Indiana trying to make it a slave state; and in Congress voting to spread the blight of slavery over the vast territory of Missouri. To cap the climax, we find him in 1835 in a speech at Vincennes declaring that 'the people of the north had no constitutional right even to *discuss* evidence to show [illegible] in the States.' No, not even mouth' in this hateful system, [illegible] any more to convince the most devoted partizan of the whig interests, who claims to have a particle of humanity in his bosom, that he cannot consistently aid in electing such a man to the Presidency? Why, I would as soon vote for 'patriarch' McDuffie or Hangman Preston. They never uttered sentiments more abominable than this. What! No right to speak against oppression, and let our sympathies flow out in behalf of the suffering and the dumb! Is this the spirit that is to govern us? Can you aid in the election of one who would thus

> 'Choke down at once each breathing thing
> That whispers of the rights of man?'

Is it possible that in a nation which claims to be an asylum for the oppressed of all the earth,—which has exhausted the vocabulary of language to express the blessings of liberty, one of the two great parties into which the country is divided has nominated a man for the highest office in the gift of the people, who tells us we have no right to discuss the subject of slavery any where and every where we please? And is it possible that men who claim to be abolitionists can vote for such a one? Will they, can they thus wantonly prove recreant to their solemn and oft-repeated promises of fidelity to the slave? Is it possible that the sorcery influence of party can so blind them to this most detestable outrage upon every thing which goes to constitute a man?

What greater blow could possibly be inflicted upon freedom than this? Friends, whoever you may be, who intend to vote for Harrison, with his avowal of such principles staring you in the face, suppose this man in whose behalf you propose to stab freedom to the heart, should contend that you ought to be compelled to labor for twenty-five cents a day, as he once did that the poor debtor should be sold out to service to pay his debts; would you vote for him then? 'No!' you indignantly reply. 'The grand objection we have to Mr. Van Buren is that he is seeking to lower the price of labor, and reduce the value of property; and thus trample the poor man into the dust. Vote for a man who tells me that nearly all the proceeds of my labor shall in effect be taken from me and go to swell the coffers of the rich? Perish such a thought!' Now are you are aware in what light this position places you? It shows that you value money more than you do manhood. That you would place dollars and cents in the scale against inalienable human rights. That with you sordid dust is worth more than the human soul!

You could not vote for a man who would rob you of your money, but you can easily aid in the election of one who would rob you of your right to think and speak against oppression, and in behalf of suffering humanity by your own fire side! Consistency thou *art* a jewel! Freedom, they write you down as of less value than gold and silver! Men prefer hoarding up wealth to the exercise of the glorious birthright of human nature. One would naturally suppose that a person who had any just conception of freedom, would prefer the merest pittance in the world as a compensation for toil, rather than have his lips padlocked—rather than creep through life a pliant tool of slavery—a degraded instrument in the hands of the slaveholder to fasten the fetters upon human limbs, and stifle as far as in him lies, every aspiration of the soul after knowledge and virtue, and exercise none of the volitions of his mind, but as his master pleased. And any *man* would do it.

Perhaps it may be said that it is upwards of five years since Harrison made his Vincennes speech. May be he has changed his opinion on this subject. My reply is, that it is no matter if it were fifty years ago, we are bound to take that expression as his present belief, unless he gives us evidence to the contrary. Besides, the man who could ever utter such a sentiment shows that he is palpably ignorant of the nature and genius of our government, and of the common rights of man, or has a depravity of heart, which would not hesitate to ride into power over the crushed hopes and happiness of prostrate millions of the human race. He may take which horn of the dilemma he pleases. Either of them absolutely unfits him to be the chief magistrate of a free people. But we are not left in doubt whether Harrison entertains the same views now as he expressed at Vincennes. In his letter to Lyons, he says he could not suffer his Vincennes speech and others to be quoted by his friends to show his opinions on abolitionism, if he did not hold those opinions at this time.' His anti-slavery friends are therefore deprived of the poor benefit of a *doubt*, which silence might otherwise have given them. The brand of slavery is fixed upon his brow in characters which cannot be mistaken. No subterfuge can avail him. He is weighed in the balance and found wanting. But enough of this.

The bare nomination of two such men as Harrison and Van Buren is of itself a most significant index of the state of the public mind, and tells us but too plainly that the serpent slavery is closely coiled around the heart-strings of the nation, and exercises a controlling influence in moulding all the acts of the government. Its existence is incompatible with the welfare, the perpetuity of this republic. It is fast destroying all just notions of liberty, and all independence of thought and action. Its baleful and poisonous influence is fast corrupting the very life blood of freedom in our midst. It must be destroyed and that speedily, or it will soon involve both North and South in one wide-spread and universal ruin. The nation is madly plunging into the vortex of ruin, and is rapidly verging to an untimely and most miserable end. He who votes for such men as Wm. Henry Harrison and Martin Van Buren is hastening the period of her destruction. Instead of using his influence to save her from death—to drive the demon from our midst—he is taking the most effectual means to strengthen and extend its dominion, to preclude all hope of its peaceful overthrow, and would lead the republic to hug the viper to her bosom,

> 'Till anarchy comes down on us like night,
> And Massacre seals her eternal grave.'

The grand argument of those who would vote for these men is, that they are in nomination, and one or the other must be chosen. Therefore of two evils they must choose the least. This is the rock on which they propose to dash their anti-slavery principles in pieces, and on which they will make shipwreck of their integrity, and their faith in the truth of God. In my next number I shall combat this argument, and attempt to show that this choice between two moral evils is contrary to the law of God, and if universally adopted would prove fatal to the success of our cause.

TRUTH-TELLER.

Hypocrisy of Pro-Slavery Clergymen.

TOLLAND, CONN., Aug. 20, 1840.

MY BROTHER:

By a *pro-slavery* clergyman I mean, not only a slaveholder and an apologist for slavery, but also the minister that refuses to bear his testimony against it in his own pulpit on the Sabbath; and who refuses to notify anti-slavery prayer meetings and conventions, who admits slaveholders and apologists for slavery to his pulpit or communion without rebuke. I mean such a man as Joel Hawes D. D. of Hartford, who refuses to testify against slavery in his own pulpit as he does against drunkenness, lying, licentiousness, &c. for fear of losing his place. Though called abolitionists, according to new organization, he, and such as he, are *pro-slavery*. He is as a '*dumb dog*' to his own people as to the wrongs of the slave; He would receive a roving commission were he to speak for the wrongs of the *colored* man as he would for himself and children, were they slaves. Were his own children slaves to the clerical thieves and robbers of the south, would not Joel Hawes preach [illegible] or any more inveigh? He would play the 'dumb dog' [illegible] more—but *speak*, aye, THUNDER in the ears of his people till they came to his help—nor would stipend or fear of excitement or love of approbation prevent. Thus would all ministers do, if their own wives and children were slaves.

The hypocrisy of the pro-slavery clergy of Connecticut is being made manifest before all the people. Their lust of power and clerical pride led them, in the beginning of the anti-slavery enterprise, to take sides with slaveholders and negro-haters, and thus they were found in fellowship with thieves, robbers, adulterers. They were determined to continue in that fellowship. They cast about for excuses to justify their alliance. As they were driven from one hiding place, they fled to others.

The projectors of the abolition enterprise were poor, despised, obscure, untitled laymen. 'They knew not the law and were accursed.' None of the Scribes and Pharisees, the D. D's, the Reverends, the Honorables believed on it. The pro-slavery clergy could no more join in an enterprise that originated with a poor printer, Wm. Lloyd Garrison, than Scribes and Pharisees, and high priests could join in a work with the fishermen of Gallilee. It would be beneath them—an insult to ask them.

Colonization. They were committed to that scheme of fraud and violence, the Colonization Society. Abolition waged war with colonization. The pro-slavery clergy fostered and strengthened the malignant hatred toward the colored man—trampled him in the dust—drove him from the schools and avenues to wealth, and then urged his ignorance and poverty as reasons why he should be banished to Africa. Abolition opposed this iniquitous scheme.

Denunciatory. Abolition was denunciatory. It denounced slaveholding ministers and professors as preaching thieves and robbers. It denounced all the clergy and professors of the north, that apologized for slavery, as in league with thieves and robbers, and as no more worthy to be called *Christians* and Christian *ministers*, than highway robbers and midnight assassins. This was too bad. They could not swallow it.

*The Church, the

ery stumbling block, and bring in the pro-slavery clergy. They cut off all that was odious to them—as they, poor silly ones, supposed. They cut off one half of mankind from all participation in the deliberations of their meetings, because God was pleased to make them *women*—because God made them women, have no more control over the offices of the Society. Dismissed their most efficient agent, because he had become odious to the pro-slavery clergy and politicians—an agent who has done more to abolitionize the State, and suffered more for the cause, than all others put together. (E. D. Hudson.) It was publicly announced that the Society had cast off Garrison. Every thing was done to accommodate the Society to the pro-slavery clergy. The pro-slavery *chuckled* to see their tools apply the pruning-knife.

Thus the Society dug out their very eyes and heart to gain the pro-slavery clergy. Have the clergy come in? Not they. They are just as far from it *now*, as five years ago. As far off and as much opposed, and for the same reason. THEY ARE PRO-SLAVERY AT HEART. They do not feel for the slave as bound with him. There is no flesh in their hearts. The lust of dominion is there; clerical pride and dignity, hatred to the black man, sympathy with slaveholders, have more power over them *than* the sorrows of the slave, or the eternal principles of human freedom. They are not the friends of humanity. The colored man is not to them as a dear brother. If their own children were slaves, they would speak—they would not be troubled about the women, non-resistance, or Garrison. Offer to Joel Hawes, D. D. (!) five hundred dollars more salary, and let his people assure him that he shall not lose his place or reputation among them, if he will only plead for the slave. Would he be dumb? So of all other pro-slavery ministers. He would soon find his tongue in his own pulpit, and give notices the year round. Not non-resistance, nor Garrison, nor the women, would keep them out of the Anti-Slavery ranks, if they could gain stipend, honor and power among men by coming in.

The pro-slavery clergy are *unprincipled* men. They are HYPOCRITES, and their hypocrisy is being made manifest. The new organizers of this State have published an EXPURGATED EDITION of abolition on purpose for the pro-slavery clergy, and now they won't buy it, or even look at it. It was not Garrison, or non-resistance, or women, as they pretended, that kept them aloof from this righteous cause. Had it been, they would now come in. These were the *pretences*. The REALITY was *their pro-slavery heart*. They love power, and they sympathize with the oppressor. They are enemies to human rights. They are mere *clergymen*—nothing else. They shake hands with thieves and robbers.

It is a *pro-slavery*, not a *Christian* ministry that I hold up to the scorn and execration of the world, as arrant *hypocrites*, *unprincipled* men, enemies to the cause of equal rights and human freedom. Their heart is a slaveholding heart. In the language of A. A. Phelps—'THEY ARE PIOUS, DEVOTED, PRAYING, MINISTERIAL ROBBERS, THAT STEAL THE LIVERY OF HEAVEN TO SERVE THE DEVIL IN.' I love a *Christian* ministry—but to countenance and support such time-serving, pro-slavery hypocrites, such 'wolves in sheep's clothing,' as *Christian* ministers, is to make Christianity, that system of purity and love, the hand-maid of pollution and crime.

H. C. WRIGHT.

Meeting in Hartford.

HARTFORD, Conn., Aug. 26, 1840.

DEAR GARRISON:

The Convention called in this State to hear the report of the delegates to the London Convention, has this moment closed, 9 1-2 o'clock in the evening. John T. Norton was the delegate from this State. Nathaniel Colver and C. P. Grosvenor, from Massachusetts, were present to give their account. A goodly number assembled at 10, A. M. In the forenoon, I. Codding made some remarks respecting the position of the clergy and churches of this State: That most of them have more regard to the *popular will* than to fundamental and everlasting obligations—generally act more from regard to *interest* than to principle—that the ministry and churches are deeply implicated in slavery. Heavy charges, but literally true. But then, in palliation, brother Codding said they had been committed to colonization—that poor human nature was weak. Hardly expect them to come in till the cause is popular. Want of independence a common infirmity. Brother Grosvenor answered brother Codding. He said it is a point of anti-slavery to make men independent. Any human being ought to be ashamed to be a slave and be gagged. (The Conn. A. S. Society has gagged the women.) I hope they will remember brother G's remark.) The spirit of servility a sin. Go to work upon it, and bring it up—(i. e. wrest from woman her right to deliberate and communicate for the cause as *conscience* dictates, because God made her *rights* man. Woman [illegible] her form Societies by herself, if the men cast her out. (Why not urge them to form female churches?)

Afternoon. John T. Norton first gave an account of the London Convention. Many interesting details. He said an effort was made to admit female delegates, but the Convention went almost unanimously against it—that Nathaniel Colver took the lead in excluding them, and producing harmony—that George Thompson went against the women, and hoped that the question to allow women to act in anti-slavery conventions would never be brought up again. The impression was intended to be made, that George Thompson, and all the leading abolitionists, men and women of England, approved the measure, and were satisfied. Is it so? Has George Thompson, Daniel O'Connell, or others, given any written evidence of their views? If so, publish them.

Nathaniel Colver. I give, *not the exact words*, but the *tone* and *spirit* of brother Colver's speech as it fell on my ears, and as it appeared to me. The Convention met to consider the subject of slavery—of human rights. (To begin their deliberations on oppression and slavery, they excluded one half the human race from the convention, solely because God made them *women!* A *World's* convention, solemnly and deliberately deciding, that one half of mankind shall not lift up hand and voice as duty dictates, because of sex!!) An effort was made, continued brother Colver, in substance, to allow women to sit in the convention as delegates. The woman question, or the *women*, had been an incubus to the cause in this country, and some came to London on purpose to saddle the women upon the English abolitionists. But we threw them off, refusing to be trammelled by them in the convention, and kept our eye on slavery. The convention cast out the women, refusing to allow them seats, as members, and the abolitionists of England and the world approved their course. All was harmony till GARRISON came. He cared nothing for human rights or the slave, but went to London solely to settle the *woman* question—to hitch the women upon the convention. The abolitionists of England rejoice at the split in this country—that the women are cast out of the society, or silenced in it, and that the cause of freedom is cleared of this dead weight. They are all sound in England. Those who have cast out the women, and gagged her, will have the sympathy of all the abolitionists of the world. To allow women to speak, vote and act in meetings with men is to prostrate all order and distinctions among men. This is the vexed question, that has distracted our souls, and paralyzed our efforts. It is now settled for good. (I give the spirit and substance of brother Colver's remarks, as I understood them—not his words.)

Brother Colver alluded to non-resistance several times, in a bitter and most unchristian spirit. He sneeringly said, if we wait till non-resistance abolishes slavery, there is no hope. Still, our only hope is in reaching the conscience by the force of truth. Nothing else can abolish slavery. No agrarianism in respect to the church or government. Many have left the cause to plough up the church—left the slave to war against the clergy and the churches; and were they to raise up infidels under the pretence of abolition?

Thus brother Colver took occasion to accuse his brethren, and stab them in the dark—mingling his address with thrusts at non-resistants, and those who go for the equality and inalienability of *human* rights—the right of all to speak and vote as conscience dictates. After meeting, I felt it my duty to rebuke his wicked spirit. I asked him if he was willing I should answer his malicious charges against non-resistance before the convention? 'No, I am not.' Are you willing to meet me in another meeting, and make these charges where I can answer? 'No, I am not.'

C. P. Grosvenor—In his speech said, he was sorry to see in a New York paper (Standard, I suppose) an assertion, that '*a church that fostered slavery in its bosom was a curse to the world.*' He did not believe it. Does brother Grosvenor say, the church that fosters concubinage, theft, robbery and murder in its bosom can be a blessing to the world? He left that impression.

Brother Colver said in the evening, that a reason why Buxton's plan was not countenanced by the convention was, '*that Buxton's plan contemplated armed resistance and defence in its execution—whereas the convention were pledged to countenance no plan or measure that contemplated a resort to arms for protection or defence in its execution.*' So, Nathaniel Colver, even, can waive his conscience and his hatred to non-resistance for the sake of a seat in the London convention, and pledge himself against the principle and practice of armed defence and violence. I hope his next move will be to pledge himself against all resort to carnal weapons for the sake of a place in the peaceful kingdom of the Son of God. May the Lord breathe into his soul the long-suffering spirit of Jesus, and show him how to slaughter his enemies in love—in the spirit of Christ—if this be possible.

C. W. Dennison, who made such an ado about women's acting at the annual meeting in New York last spring, and then invited the women to vote to exclude themselves, closed the convention by a *groaning* speech, apologizing for the ministers and churches of this State for refusing to join the anti-slavery society. He said, 'I do not blame them—they ought not to be reproached for refusing to join. while the society was encumbered with odious foreign matters (i. e. the women.) Now the society has cast them off, I hope the ministers and churches will come in. We have cleared the way—now let them come.' C. W. Dennison occupied about fifteen minutes in this strain of apology for pro-slavery ministers and churches, and in assuring them that now the Connecticut A. S. Society had cast off all odious matters, and accommodated itself to them, so that nothing hindered them from coming in. Poor soul! the pro-slavery clergy have never desired to come in. They have cried, 'Garrison!' 'Women!' 'Non-Resistance!' 'Dividing Church and State!' solely to destroy the anti-slavery organization. They will never come in, till they can manage to their own liking.

At 9 1-2, C. W. Dennison closed by moving a *vote of thanks to God* for the London Convention, and for the able manner in which the delegates had discharged their duty. Passed; only five or six voting. Convention then adjourned, *sine die.*

H. C. WRIGHT.

P. S. An effort has been made to get up a political party. Ichabod Codding, who assisted in making out the nomination of Birney and Earle, at the national political human rights' convention at Albany, was present, and declared he was opposed to a third political party, and had never committed himself to any; and tried, by a very fine-spun and sophisticated argument to show the difference between associated political action and political organization; and while they might unite in nominating electors, they could avoid any political organization. He was called on to show his true colors, and say, in plain and intelligible language, without secrecy, that they did go for an independent political party—which was the fact. Those who had put up Birney and Earle, and those who put in nomination electors for those men, had organized a political party, as much so as the whigs and democrats. One man said his head was so woolly, that he could not discern the difference between associated action, as advocated by Codding, and a distinct political party. The chairman said he could not, and believed it amounted to a party organization.*

* The result was, as I was informed, that those who were opposed to independent nominations were requested to withdraw (only about 20 were present of the whole, pro and con)—and the remainder nominated presidential electors for this State. Thus the matter ended. Why this attempt, on the part of Codding, to cover up the truth—that their design was not to organize a political party, and that he was opposed to such a party? E. D. H.

Reply to W. H. Burleigh.

ALLEGHENY, August 18, 1840.

BROTHER JOHNSON:

Many of my friends have urged me to take no notice of W. H. Burleigh's letter, as his language and his spirit carry their own condemnation. There are, however, two or three points which I shall briefly advert to.

In regard to O. Scott, about whom W. H. B. seems determined to quibble, I have only to observe, that the statement in my last letter was previously submitted to, and approved of, by my informant. It commences at the 15th line of the second paragraph, with 'O. Scott,' and ends at the thirty-first line, with the words, 'Anti-Slavery Society.' On this I had a right to express an opinion. With any other statement I have nothing to do, though I do not believe my informant contradicted himself.

I have only to say respecting 'Western Pennsylvania, that I mean Allegheny,' than what may happen in burgh and *city* should be charged on New-York *State*.

W. H. B. seems to think it expedient to dwell on these *items*, but not to point out the other 'manifest untruths' with which he said my first 'letter was studded.'

He now again charges me with 'mendacity' for stating that he, on a former occasion, held me up as a foreigner. I shall merely state the fact, and let others judge.

In September last, I handed him a letter, signed 'Zeta.' He read it in my presence; and published it in the Christian Witness, of Sept. 4th, 1839. In his comments thereon he says:

'If Zeta is honest in his opinion of it, (viz. the Constitution of the United States,) it is *a marvel to us how he could trust his precious person among a people who recognise it as the supreme law of the land, especially as he was not so unfortunate as to be born under its dominion.*'

Comment is needless.

'The fearful sentiments,' to which I referred, had *not* the *least* allusion to myself, *but to the slaves*, as I believe W. H. B. very well knows; therefore, it seems as though he quoted the couplet merely to produce a false impression. I pass it by, and pray it may not recoil upon himself.

W. H. Burleigh evidently fears the charges of 'mendacity,' 'wilful falsifier,' &c. which he so often prefers against me, will obtain but little credit. He therefore attempts to make 'the great body of my acquaintance' joint accusers with himself. Let him once more speak for himself.

'Mr. Howells,' he says, 'evidently congratulates himself upon the fact, that I attribute his mendacity to his intellectual rather than his moral defects. And well he may; for in so doing, I have not only *differed from the great body of his acquaintances* here, but have manifested a *charity*, which, in *their estimation, borders upon weakness.* I readily acknowledge that I am *clearly in the minority* in his view of his conduct; but, having been accustomed to regard my own convictions of right rather than the voice of majorities, I have no uneasiness in my *solitary position.*' By the above language, W. H. Burleigh has developed a character that I should have been loath to ascribe to him; and has astounded many who have hitherto entertained a better opinion of his veracity and moral worth. If his impetuous mind has been driven to this by any severity in my former letter, I regret it much; though I think it will appear that my severity consisted chiefly in the application of his own language to himself; yet even that I will not justify, as it seems too much like rendering 'railing for railing.'

The prevailing desire of my heart is, that W. H. Burleigh may yet come to a right mind: he will then find it much harder work to forgive himself, than I do even now to forgive him.

I remain, dear brother, yours and his for Truth's sake, H. C. HOWELLS.

N. B. I have italicised *ad libitum* in my quotations. I now quit this subject, and intend to give no reply to any thing that may be said by W. H. B. but leave all to those who will read, compare and judge our letters.

Essex North Female Anti-Slavery Conference.

Agreeably to adjournment, the Essex North Female Anti-Slavery Conference assembled at the house of Mrs. Warren Richardson, Frye Village, Andover, on Thursday, July 16, 1840. The meeting was called to order by Mrs. Richardson, and the following officers chosen:—Mrs. Nathan Webster, Haverhill, President; Mrs. Daniel Palmer, Georgetown, Treasurer; Mrs. Caroline W. Abbott, Andover, Secretary. The meeting was then opened by reading of scripture and prayer. Thirty-five members constituted the roll. A collection was then taken up to the amount of $3,88. The office of Recording Secretary being vacant, Mrs. John Parker, (West Bradford) was chosen for that office. Six local societies were represented, the reports of which were very interesting and encouraging.

Voted to appropriate the money in the treasury, $7,34, to the Massachusetts Anti-Slavery Society.

The following resolutions passed without much discussion.

Resolved, That we believe much more can be accomplished by united, than individual effort—therefore, leaving behind those discords and petty divisions which agitate and distract many of the abolitionists at the present day, *we* will adopt 'Onward' as our motto, and press forward in the glorious work of emancipation, till the last shackle shall be riven from the American slave.

Resolved, That much of candor, sincerity and truth characterized the movements of Mrs. Chapman, Child, and others, (of the old organization,) at a recent quarterly meeting of the Boston Female Anti-Slavery Society; therefore, we will cheerfully sympathize and co-operate with them in their philanthropic exertions, till the song of the slave's jubilee shall be—

Go forth to the mount, bring the olive branch home,
And rejoice, for the day of our freedom has come!

Whereas, the conduct of the members of the new organization has paralyzed the efforts which have been made for the advancement of the cause of benevolence and humanity, to a melancholy extent, therefore

Resolved, That it becomes them, as Christians, to carefully examine their motives in this respect; and, furthermore, to ask themselves, whether it would not be more consistent for them to remain organized, and still continue to co-operate with us in doing whatsoever our hands find to do for the emancipation of the slave.

Resolved, That we do heartily concur with the doings of the National Anti-Slavery Society; and that the fact, that the subjects of non-resistance and woman's rights are tolerated by some of them, does not afford any proof that there is the least shadow of connection between those subjects and their principles of abolition.

Resolved, That we view, with extreme regret, the strife among our anti-slavery friends, who ought to be brethren, as giving our enemies cause to reproach us, and as weakening our strength against the common foe.

Resolved, That we regard the World's Convention, on the 12th of June, as a day more memorable in the annals of liberty, than our boasted 4th of July, inasmuch as its object was the universal emancipation of man from slavery of every kind

Resolved, That we deem the course of the Presbyterian Board of Foreign Missions unchristian, unreasonable, and mean, inasmuch as they have forbidden their missionaries in India writing home to their friends any thing concerning slavery in the United States of America; and, if that be the case that they are thus forbidden, we recommend to them to leave their stations for their own country, forthwith.

Resolved, That the Congregationalists, notwithstanding they have no ecclesiastical government, are equally wicked in their secret combinations against the anti-slavery cause, with the Presbyterians and Methodists.

Resolved, That we regard the American Colonization Society as a system contrary to the laws of God and the spirit of true religion, and that it is our duty to withhold all aid from it.

Voted, That a report be made of the rise and progress of this Conference by the members of Georgetown.

Voted, That the proceedings of this meeting be sent to the Liberator for publication.

Voted to adjourn to the house of Mr. Moses Kimball, West Boxford, on the third Thursday of October next, at 10 o'clock, A. M.

CAROLINE W. ABBOTT, *Sec.*

Andover, August 14th, 1840.

SELECTIONS.

From the Pennsylvania Freeman.

Daniel O'Connell.

A London correspondent of the New-York American gives the glowing description copied below, of this truly mighty man, of whom it is not perhaps too much to say that, in intellectual greatness, he is equalled by very few and surpassed by no man now living. Nor indeed do we know the name of a living man, which we are *sure* can rank higher than his on the list of moral greatness. True, his character has often been virulently assailed, and it is equally true that we cannot deny positively the justice of the assaults. But till other and weightier evidence than we have yet seen is brought before us, we feel under no necessity or obligation to believe his accusers, or pronounce his condemnation. If he is a bad man, he is at all events active, zealous and efficient in many a good and noble work, and the plant which bears grapes we are not willing to believe is a thornbush. Ireland has cause to bless his name, and in coming days the liberated slave will learn to couple it with his fervent thanksgiving to Heaven for the glorious boon of freedom. Long may he live in the full vigor of green old age, a terror to the oppressor, and a champion as powerful as he is fearless, for the rights of injured humanity.

'Mr. O'Connell is a very important man to the present whig ministry, rendering them his powerful aid in return for the strong Irish bias of their administ controls the votes of 40 or 50 Irish members of the House—a number much larger than the majority of ministers are able to obtain on any closely contested question. In no one, of whom I had heard and read so much, was I ever so disappointed as in Daniel O'Connell. That he possessed genius, I knew; but I supposed him to be a vulgar, ranting demagogue, exceedingly repulsive in his manners, and with whose coarse wit and pungent sarcasm you might be amused, but whose contact you would instinctively shun like the touch of the plague. But, judging from frequent observation of him in public and private, I must pronounce him, in spite of my prejudices, a genuine gentleman. His manners are frank, and, though not fastidiously polished, are bland and courteous. It is only in the fierce conflicts of partisan strife, or when repelling some gross personal assault, that that terrible battery of sarcasm and invective, which he so well knows how to direct, is opened and in full blaze. I have been astonished at the versatility of his oratorical powers, no less than by the extent and variety of knowledge which adorns and expands his extraordinary mind. Besides hearing him in the House of Commons frequently, I have been present at seven or eight public meetings which he has addressed on the subjects of the corn laws, slavery, temperance, British India, and the East India Company, the cotton trade, agriculture, the persecution of the Jews at Damascus, &c. &c., and have been surprised at the exhaustless variety of facts and illustrations, and the minuteness of detail which he exhibited on these several topics. Before a popular audience, I never heard his equal. Every cord of the human bosom lies open to his touch, and he plays with its passions and emotions with a master's skill. At one moment he subdues his hearers to tears by his pathos; the next, his racy humor convulses them with laughter; anon, his imagination bears them to a peerless height on its giddy wing; he then blanches them with horror as he paints before them some atrocity, red with blood; now they listen with gratified attention to his fine turned periods, till some broad Irish anecdote turns their silence into a boisterous roar of applause; then he forges a short but massy chain of argumentation, which, terminated, is succeeded by the beautiful corruscations of his fancy. Thus he goes on by the hour, delighting his auditors at every curve and angle of his speech. Simplicity of arrangement and style are *the* peculiarities of his oratory, and though his sentences are often abrupt, and his transitions frequent and sudden, no speaker was ever more lucid and more easily understood. In his denunciations, he is terrible. His Irish blood boils in his veins. He excoriates his antagonist with his sarcasm, and then roasts him alive before the fire of his invective. When his indignation is fully roused, he blazes like a volcano; and yet, there is no ranting, no superfluity of action or voice, but an eruption whose lava consumes all before it. I listened to his attack, or rather repulsion of an attack, on our Minister at the Court of St. James, at a public meeting some few weeks since, and although my American feelings were strongly enlisted, I was compelled to admit that it was a most admirable performance.

There is something peculiarly attractive in the countenance of Mr. O'Connell when speaking. He *looks* every sentiment as it falls from his lips. No actor ever excelled him in shadowing forth, in the expressions of his face, the thoughts he was uttering. The charm which this throws around his eloquence, is heightened by the resistless conviction that it is all unpremeditated. Mr. O'Connell's gesticulation is *sui generis*. Far from being awkward, it is equally removed from gracefulness, and could hardly be more forcible. Its fault is its redundancy. As his thoughts are versatile so are his gestures. He throws himself into a countless variety of attitudes. Now he stands bolt upright like a grenadier—anon, he assumes the post and bearing of a pugilist, extending his right hand with the fist clenched—then he folds his arms across his breast with great dignity—again, they are relaxed, and he leans slightly forward, uttering some beautiful sentiment, while a smile of winning sweetness plays on his countenance. An unexpected thought suddenly darts into his mind, and ere he speaks a word, he makes a violent circular sweep with his right arm, then seizes his wig as if he were going to pull it to pieces, and having adjusted it to its proper place, advances to the edge of the platform, and lifting both hands above his head, pours forth a tide of resistless eloquence. He recedes to his former position, pauses an instant, and gently waving his hand, revels in the creations of his imagination. Then again he throws his athletic person into the attitude of a Roman gladiator, which, in its turn, is succeeded by some other change of posture. No one listening to his fine voice, or who saw the powerful action of his body or mind, would imagine that the wonderful man before them had seen nearly 70 years. Mr. O'Connell's countenance retains much of the ruddiness of youth, making his apparent age about 50, while it is really 67 or 8. His careless dress, tangled wig, and slouched hat, give him more the appearance of an East India sea-captain, than of the first orator in the British Parliament.

From the Brandon Telegraph.

What has the Church to do with Slavery?

BROTHER MURRAY:

Having an interview, a few days since, with a former resident of this State, who does not as yet subscribe to the immediate emancipation doctrine, I propounded to him a few questions on the subject of slavery, and have thought proper to present some of them, together with his answers.

Question 1st. What class of men with whom you are acquainted in the South, are the largest slaveholders? (professors of religion, or those who do not profess religion?)

Answer. I should say, from a three years residence in Georgia, that near three-fourths of those holding slaves are members of different churches, mainly of the Methodist church.

2. Are the slaves in your acquaintance permitted to learn to read?

Answer. There is a law in Georgia against this, but some of the slaves learn a little from white children, and some planters instruct some of their slaves for their own benefit in transacting some kinds of business, but are rather cautious who they instruct. I have seen some who were capable of expounding the scriptures, and tolerably well-versed in history.

3. In what States have you travelled?

Ans. Maryland, Virginia, North and South Carolina and Georgia.

4th. Do you consider prejudice in the *whites* against the *blacks*, as strong at the South as at the North?

Ans. I do not: I have frequently seen men of the highest walks in society, on meeting a negro, exchange salutations as familiarly, as with one of their own class. They prize negroes, and associate with them in some measure according to their intelligence and moral worth. It is a point of honor among business men in Georgia, (i. e.) within my acquaintance, not to cheat a colored man in trade.

5th. Are there any colored men who accumulate property to any great amount?

Ans. Yes: I will relate an instance. A free colored man who is about 40 years of age, once engaged in business and failed. He commenced again, and is probably now worth from 10 to 15 thousand dollars—is respected by all who knew him as a business man, and is a perfect gentleman.

6th. Is he admitted into the social circle with the whites?

Ans. He is not. There does not appear to be a desire on *either* part thus to mingle. He does not wish to obtrude himself upon the usual practices of society. A wholesale merchant from New-York, with whom he dealt, called on him to transact business,—the business done, the colored man invited the other to dine with him—the table was spread, and the guest partook of the refreshment, while this man and his wife stood by waiting upon him.

7th. According to the best information you can obtain, are the slaves treated as severely now, as from six to ten years ago?

Ans. They are not. Instances of corporeal punishment are rarely known in the section where I reside, where a few years ago it was practised to a considerable extent.

8th. Then the abolition excitement does not operate as some represent?

Ans. The slaves are *watched* more closely for fear of their *running away*, but they are not *whipped* as much as formerly. I suppose that the firm of which I am a partner, furnish nearly all the articles, called the 'Negro-whip,' for fifty miles around us. I presume one half are sold to negroes themselves, for driving mules, &c., and that not one twentieth, or even a thirtieth part are used for whipping slaves. Many slaves are entrusted with teams to carry cotton and other produce to market, and frequently are promised and given a certain share of the profit, to stimulate them to good bargaining and honesty.

9th. Is there any law whereby a slave can *hold* the property thus given?

Ans. I suppose [illegible] shall retain it.

Read this, and blush, Americans!

THE SLAVE TRADE. Judge Betts in the United States Court has lately pronounced an important decision in the case of the schooner Catherine, an American vessel, captured near the coast of Africa by a British cruiser, for being engaged in the transportation of slaves, and brought into this port. On the 15th of June, 1839, the agent of the owners chartered her to a man named Thrasher, for a voyage from Havana to Principe; and on the 25th of the same month, the agent contracted to sell her to a man named Teran for $10,000, and to deliver her at Bona, on the coast of Africa, on or before the first day of October following. The vessel was laden and despatched by the charterer, and was captured by the British cruiser on the 13th of August, while prosecuting her voyage, near the coast of Africa. The cargo and equipments of the vessel when captured left no doubt that she was to be employed in the transportation of slaves, nor did the Court entertain any doubt that such was the fact. But his Honor Judge Betts decided that she was illegally captured, and amongst other reasons for this opinion, stated that 'there is nothing in the statutes of the United States to reach the case of an American vessel built and fitted out for the slave trade, but actually sold to a foreigner and employed by him.' The vessel, therefore, having been sold to Teran before she left Havana, and before she was equipped as a slaver, although still under the American flag, and not yet actually delivered to Teran, had nevertheless so far lost her American character that she was no longer responsible to the laws of the United States for having engaged in the slave trade. This we take to be the fair and legitimate import of his Honor's decision, and coming from such high authority, we must presume it to be law. Admitting it then to be so, what a wide field does it open for American vessels to engage in the slave trade, without incurring much risk of being captured, or of the crew being treated as pirates. An American ship-builder may construct as many ships as he pleases, for the slave trade,—send them with or without a cargo to any port out of the United States, and there make a sham sale of them to some foreigner residing at a slave market, and from that moment the vessel may to a certain extent engage in the slave trade with the most perfect impunity as regards the only two maritime powers that take any interest in the matter! The cruisers of the United States cannot seize such vessels, they having become so far denationalized as to be no longer within the provisions of the United States law, although under the American flag. And for the same reason, English cruisers dare not seize them. They dare not seize them as American vessels, because they have violated no American law, and are no more subject to capture by a British vessel than any other American ship which is pursuing a legitimate trade. And then, the vessel being under American colors, and having American papers, what pretence could a British cruiser have for seizing her as a ship belonging to some other nation? In short, according to this decision, an American ship, by a little management, can escape all the hazard of a voyage in quest of slaves, until she arrives at the place where she is to be delivered to her real or assumed purchaser, which would be of course the place where her cargo of slaves were ready for her.

We will only add, that if our laws are so defective as to permit the aiding and abetting of a traffic which the nation has officially denounced as PIRACY, it is high time they were amended, or superseded by others.—*Jour. of Com.*

Slavery in St. Croix.

Correspondence of the Journal of Commerce.

ST. CROIX, August 5, 1840.

The Governor General of these islands has lately returned from the coronation of his new King and Queen. The latter is highly favorable to the abolition of slavery, but Denmark is too poor to make any compensation to the proprietors. By advice of the Royal family, the Governor proposes to the planters, that they give their slaves every Saturday to enable them to earn money to buy their freedom. He says the King will not compel this, because it is better for the planters to do it voluntarily—that such a favor from them would ensure the fidelity and affections of the slaves, &c. The Governor is warm in urging the adoption of this regulation, upon which he says that he will abolish Sunday markets, and on that day shut up all the grog shops. His Excellency seldom fails in what he undertakes. Some of the planters have assented to the King's advice. The great majority say they will not consent, unless forced so to do—*that it is asking them to give away, without compensation, one sixth of their estate.* Now what will be the consequence? On the estates contiguous to those which adopt this amelioration, the slaves will not work on Saturday, or will so work that the owners will call it *passive resistance.* You cannot punish a slave with more than six lashes of a small rope's end without the interference of the authority. When you appeal to that to enforce obedience, that is, work on Saturday, the slave will reply, (for they are quite knowing here,) 'Massa Governor hiself say, no 'work Saturday, and they no work on Massa Baring & Co's estates, nor on many tothers.' To this, what can the Governor reply? 'Nothing! for he has already openly urged all the planters to put in force this regulation. The planters may resist, but, at last, they will find constant rebellions will compel its adoption. If the King, Queen, and Governor General, are on the side of the slave, under an absolute Government like this, the planters cannot make successful opposition. They offer to abolish slavery if reasonably compensated, and say they can find persons enough who will furnish the loan to Denmark. The King replies—the slave's situation should be such that he can earn money to buy his own freedom. The result will be abolition without compensation.

From the Christian Watchman.

Another Voice from England.

Mr. EDITOR,—Subjoined are certain resolutions which were passed by the '*Baptist Union*' at its last session, held in Salters' Hall, London, April 27—30, 1840.

On motion of the Rev. T. Price, D. D., seconded by the Rev. C. Stovel, it was resolved unanimously:—

1. That this Union, convened in Annual Session, feels bound to reiterate its strong and deepening conviction of the inherent wickedness of the slave system recently existing in our colonies, and still perpetuated in fearful magnitude, and with features of increasing rigour and cruelty, among our brethren of the United States.

2. That while we rejoice in the fact of many of the ministers and other members of our denomination in America having given in their adhesion to the righteous principle of immediate and entire abolition,—a principle so consonant to the spirit, and so clearly deducible from the precepts of our holy faith,—we deeply deplore that the great majority of our churches in that country are still either directly engaged in upholding the slave system, or, by their supineness and silence, are lending it the aid of a most criminal neutrality. That we deem their conduct in this respect the more culpable from the increased attention which the subject has recently obtained, the awful disclosures of the enormity of slavery which have been made, and the faithful, earnest, and beseeching exhortations with which they have been plied.

POLITICAL.

Van Buren and Slavery.

'Many run the race, but one wins the prize.'

We have been wondering, for some time, whether Mr. Van Buren, the first inventor of that brilliant maxim of practical politics, 'We must carry the South by concessions to slavery, and the North by party machinery,' a maxim in the application of which his rivals are now emulously following in his footsteps—was designing to give up the whole benefit of his servile policy, and have his head chopped off with his own guillotine, by allowing the Whig leaders to outstrip him in demonstrations of subserviency to the slave power. We could hardly believe it—although, as we always love to see men repent of wrong, we would not wholly scout the hope that he might be preparing his way to spend his old age among the free people of his native State, in the enjoyment of that peace of conscience and general respect, which he cannot but see he has in a great degree forfeited, as public opinion will soon be. But all such thoughts have been driven away. He has chosen his idols, and after them he will go.

He saw that Gen. Harrison had taken a position in advance of him with respect to the authority of *slavery over Congress* in regard to the District of Columbia. He has therefore written a letter to some slaveholders in North Carolina, in which he denies the constitutional right of Congress to abolish slavery in the territories. This does the whole job: it sweeps away the northern part of the Missouri compromise; it nullifies the ordinance of 1787; it protects Gov. Dodge's slaves in Wisconsin, and Judge ——'s in Iowa; it quiets all the alarm about Florida; it prevents all question about slavery in the Indian territory west of Arkansas; and more than all, it quietly annuls that clause of the Federal Constitution which declares that 'Congress shall have power *to dispose of*, and make ALL NEEDFUL rules and regulations respecting the territory OF THE UNITED STATES.' Art. 4. sec. 3.

[illegible]

We anticipate, ere long, a claim by the slave power, and one or the other of the parties at the North adopting it as a creed, that the northern States had no right to abolish slavery in their own borders, because it disturbs the consciences and alarms the fears of the slaveholders; and that, consequently, the constitutions and laws of New York, Pennsylvania, Ohio, Indiana, &c. prohibiting slavery, are null and void, and therefore the Constitution of the Union guarantees to slaveholders the right to hold, manage, seize, breed, whip and sell slaves wherever they please. Indeed, we strongly suspect a case is now preparing for the Supreme Court of the United States which will virtually involve this question.

Let us see now which party will first catch at this bait for southern votes.—*Emancipator.*

New York Third Party Convention.

In the National A. S. Standard of the 13th inst. is a long article relating to the doings of the New York State Convention at Syracuse, for the making of independent anti-slavery nominations. It adds strength to our apprehensions of danger to the anti-slavery cause—its purity and success—from this political party movement, and increases our regret that the friends of the slave should have descended from the high ground they once occupied, and assumed an attitude so unfavorable, as it seems in our view, to the efficient prosecution of the enterprise whose prosperity they have at heart. The temporary editor of the Standard was present in the Convention, and testifies as an eye and ear-witness of its deliberations. He says that 'after sitting a day and a half as a spectator in that Convention, and looking with an eye disposed to be a little 'blind to their faults, and kind to their virtues,' we left with the redoubled conviction that the movement is a bad one; that it lacks one great essential element to success, viz. *love of principle*; and that it relies for its power upon *combined influence*, rather than upon the thorough conviction of the truth and omnipotence of the principle they had embraced.'

One fact which he relates, tells unfavorably for some of our third party brethren. It is, that an application was made by some of their number in New York city, to a known opposer of abolitionism, asking him if he would accept a nomination for Governor, in case it should be offered him. The Standard remarks, 'What a developement is here! Abolitionists in the city of New York, who have sat under the teachings of the Executive Committee for years, who have had no 'extraneous topics' to distract their minds, who have been indoctrinated into the 'divinity of human government,' and the 'pertinency and significance of the ballot box;' who have been told by their leaders that it was evil to trifle with the right and power of suffrage; who have heard it said so often that it has grown stale, that 'no man could belong to the Whig party and be an abolitionist;' for them to ply a hoary-headed pro-slavery Judge with the offer of a nomination for Governor for the State of New York, if he would only come out, and *say* he was an abolitionist! Shame! shame! Is this the purity of New York city abolitionism?'—*Penn. Freeman.*

The rumor of a servile insurrection which we mentioned yesterday, placed the scene of it in Southampton County, Va. This was natural enough, for there an insurrection occurred once before. The Richmond Star locates it in North Carolina. Perhaps the North Carolina papers will transfer it to South Carolina or Georgia. The Richmond Star says,—

'A rumor prevails in town to-day, Aug. 24th, that there has been a gathering of negroes in some part of North Carolina. Report says that they are together in a body of five hundred, and that there has been some arming in Petersburg.

'We cannot give this as authentic, and it is probably much exaggerated, even if it has any just foundation.' [It proves to have been a hoax.]

The train of railway cars from Exeter to this city, on Tuesday, performed the distance in precisely *two hours*, including six stoppages, without once changing horses! The distance is *forty-nine miles.—Boston Mer. Jour.*

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, SEPT. 4, 1840.

The Glasgow Meeting.

A very considerable portion of our last number is devoted to an account of a great meeting, which was held by the Glasgow Emancipation Society, in Rev. Dr. Wardlaw's Chapel, on the 27th July, for the express purpose of giving a public reception to those American delegates who declined connecting themselves with the London Anti-Slavery Convention, for reasons which are now well known to the abolitionists of the United States. This account was taken from the Glasgow Argus, (a beautifully printed and well-conducted journal,) and presented to the readers of the Liberator without mutilation or abridgment, in order that the feelings of the people of Scotland on the subject of American slavery, and toward American abolitionists, might be clearly understood and duly appreciated in this country

It was the intention of my estimable coadjutor and travelling companion, N. P. Rogers, and myself, on leaving London, to pass quietly and rapidly through some of the most interesting portions of Scotland, for the purpose of contemplating its sublime and glorious scenery, and becoming personally acquainted with those abolitionists, whose names and labors in aid of our great enterprise are so highly prized on this side of the Atlantic. As the time selected for our departure from the country was very limited, and as it was our desire, if possible, to get something more than a glimpse at Ireland as well as Scotland, we resisted the strong importunities of our Scottish friends to get up a series of public meetings for us, happy as we should have been to gratify them, under other circumstances. On arriving at Edinburgh, a public breakfast was given to us at the Royal Hotel, at which there was a choice selection of some of the most respectable and eminent friends of humanity, literature and science, in that enlightened and magnificent city. R. K. Greville, L. L. D., long zealously devoted to the anti-slavery cause, presided on the occasion; and on his vacating the chair to fulfil some other appointment, it was occupied by ADAM BLACK, one of the proprietors of the Edinburgh Review, and who was spoken of as the next Provost of Edinburgh. The honor thus unexpectedly conferred upon us was a very great one, and excited our feelings too deeply to allow us to speak either with much freedom or fluency. On the occasion, our colored brother, C. L. REMOND, was greeted with unusual warmth and enthusiastic applause, and drew from the lips of the Rev. W. L. Alexander the following noble sentiments, which were responded to by acclamation by the whole company:—'Let Americans know, that here we have no such prejudice as that against the color of a man's skin—that neither in the church, nor in the world, do we display a particle of this prejudice: on the contrary, that our colored brethren are our dearest friends and associates. They must also be told, that we laugh to scorn their notions about amalgamation.' In the enthusiasm of the occasion, one gentleman rose and said, that he desired it also to be known in America, that, though they highly regarded the other delegates who were then present, they felt special sympathy and admiration for their colored friend Mr. REMOND; and in order that this should be manifested in the most expressive manner, he proposed that Mr. Remond should stand up in the centre of the hall, and that the whole company should then pass round and individually give him the right hand of fellowship. Mr. R. modestly declined the honor, but, at

English Abolitionism.

Familiar Letters to Henry Clay of Kentucky, describing a Winter in the West Indies. By Joseph John Gurney. New-York: 1840. pp. 203.

It tells badly for English abolitionism, that, of all the *religious (!)* delegates who have visited this country from England within the last six years, whether Independents, Baptists, Methodists, or Quakers, not one of them has openly dared to espouse the anti-slavery cause, or to give the right hand of fellowship to American abolitionists. No sooner have they landed on our shores, than they have allowed themselves to be gagged and silenced on a question of all others the most important to the welfare of the people, and the most imperative in its claims upon all who profess to be teachers of the christian religion. Instead of giving their countenance to the persecuted friends and advocates of the colored race, they have uniformly shunned their society, and associated with those who are persecuting them even unto death. Instead of vindicating the course pursued by the abolitionists,—a course precisely like that which has triumphantly succeeded on the other side of the Atlantic,—they have either cravenly heard it denounced without saying one word in vindication of it, or wickedly joined with our calumniators in condemning it as an evil thing. In England, they could very courageously express their abhorrence of American slavery, and of all who connived at its existence. They could assist in the passage of resolutions, rebuking the American church and clergy for their hostility to the anti-slavery cause, and their participation in the gains of oppression. They were, in short, in the highest degree mettlesome, intrepid, ardent, 'fanatical'! But this was easily said and done in England. There they could give utterance to their thoughts and feelings, without injury to their reputation, without losing caste, without any personal hazard, with immense applause. Who cannot be brave where there is no danger, uncompromising where nothing is at stake, true to humanity where there is no trial of principle? But the moment these men touched our soil, that moment they were spell-bound by the sorcery power of slavery, and led into captivity by sectarian cunning. No doubt, on coming over to us, they all meant to be as faithful in their testimonies against slavery here, as they had been at home; but they did not know what spirit they were of—they had never been tried in a fiery ordeal. I am aware that their apostacy is regarded with feelings of shame and indignation by the abolitionists of England; and who are sternly resolved that they will send to America no more such facile and craven representatives. But let them not be too confident in the matter. I am apprehensive that, if they were put to the same fiery test, ninety-nine out of every hundred would go and do likewise. I do not say this reproachfully. Until persecution arise, and there be danger that they may suffer the loss of all things in adhering to an unpopular cause, men may deceive themselves as to their love of righteousness, and their readiness to bear the cross. In America, to be opposed to a union of Church and State is a matter of course—just as popular as it is to be an abolitionist in England; but it is not a test of character at all. It is no proof of patriotism, that an American now says that he hates a despotic government. He does not live in 'the times that tried men's souls.' The battle has been fought and won by others. Send him to Russia or Turkey, and then see how he will talk and act on the subject of despotism!

I will not stop to comment upon the conduct of Drs. Cox and Hoby, as professed abolitionists, during their sojourn in this country. It has been justly reprobated in England as cowardly, disgraceful, treacherous. The moral scourging which they have received, if it shall do *them* no good, will be at least a warning to others. In order to secure a popular reception here for a few months, they consented to a course of policy which has made their names a by-word and a jest at home! Unhappy men! they now know, by sad experience, that nothing is gained by truckling to a corrupt public sentiment. Had they spoken against slavery as decidedly on these shores as they have done in England—had they nobly cheered the abolitionists of the United States onward, and borne a faithful testimony against their slanderers and persecutors—they might, indeed, have incurred the displeasure of those whose censure is praise, and perhaps have subjected themselves to personal outrage; but how great and lasting would have been their renown!

The latest specimen of English abolitionism, which has come to us in the form of a religious visitation, has been furnished by an eminent member of the Society of Friends—JOSEPH JOHN GURNEY. In the days of George Fox and William Penn, a Quaker was one who was not afraid to give battle to the world, the flesh and the devil; who was an agitator by profession; who disturbed the repose of a kingdom with as little ceremony as possible; and who was, consequently, treated as a pestilent and seditious fellow. He suffered greatly, but triumphed gloriously. It is no cross now, however, to be a Quaker. To say thee and thou, and wear drab-colored clothes and broad-brimmed hats, is no longer a mark of heresy or sedition. Far from it. It is no more a test of character now to be a Quaker in England, than it is for a man to be an abolitionist in Exeter Hall, London. As for the Society of Friends in this country, it has become fat, sleek, respectable, and loves nothing so much as 'getting into the quiet.' It has a mortal antipathy towards every kind of excitement, and would instantly cut off Fox, Barclay and Penn, from its membership, if they were now living and acting as of old.

Joseph John Gurney is an abolitionist *in England*. He has travelled extensively in this country; but I have yet to learn that he has in any way identified himself with our anti-slavery movement, or attended any anti-slavery meeting, or in any public address expressed his sympathy for American abolitionists. I know that he has found it convenient to visit, on friendly and social terms, such men as Pres. Wayland, Prof. Stuart, and Rev. Dr. Woods—men whom George Fox never would have visited, except to discharge his great moral battery full in their faces, and who constitute some of the strong pillars of the slave system at the south; but I have not heard that he has sought any fraternal interviews with any of the persecuted friends of immediate emancipation.

Well, this he has done—he has been to the West Indies, to see how the experiment of freedom works in those islands, and he has given the results of his investigation in sundry 'Familiar Letters to Henry Clay of Kentucky'—and this, I suppose he imagines, is doing pretty well: it may save him, on his return home, from the fate which has attended Messrs. Cox and Hoby. He says that it is by the 'obliging permission' (!) of Mr. Clay, that he addresses his letters to him; and he calls that moral profligate and unprincipled politician,—that banisher of the free colored people to Liberia, and unblushing advocate of perpetual slavery,—his 'dear friend'!! If J. J. Gurney ranks such a man on his list of friends, ay, his *dear* friends, why, I have only to say that I do not think very highly of the company that he keeps, and that the crushed and bleeding slave will assuredly rank him among his enemies. He compliments this duellist and slaveholder 'as the enlightened statesman and patriot of the North American Federal Union,' and 'as the *friend of all mankind*, the citizen of *the world at large*'!! Yea, 'with much respect and deference,' he bids him 'farewell'! He tells Mr. Clay—'I can *perfectly understand* what must have been the faithful and affectionate feelings of thy own servant [slave] Charles, when, in Canada, he had thy full permission to take the flight of freedom, but averred that if all Canada was offered to him as a present, he would not leave his master'!! Now, this is insufferable! Henry Clay a 'friend of all mankind,' who lives by plundering his poor and helpless victims toiling under the slave-driver's lash—who stoutly contends for the rightfulness of making merchandize of human beings—who has been the great instrument of giving strength, respectability and permanency to a huge system of licentiousness, robbery and murder! Is such a man to be taken leave of 'with *much respect* and *deference*'? Spirits of Benezet and Woolman! And then, J. J. Gurney 'can perfectly understand' how Mr Clay's 'servant' would prefer to be a *slave for life*, rather than be a freeman! If this be so, either Charles has lost *his* understanding and his manhood together, (for no human being, whom slavery had not ruined, could hesitate in such a case,) or friend Gurney can comprehend an impossibility. We should like to hear Charles's version of this story. It seems he was offered his freedom while he was in Canada. Generous Mr. Clay! He was free without your permission, the moment he touched the Canadian soil!

I am compelled to defer further remarks upon these letters, (which, so far as they relate to the West Indies, are not without value,) until another number. The Journal of Commerce, in praising them, says—'He [Gurney] has studied human nature and the law of love in a very different school from Garrison and Co.' I thank that mob-exciting, negro-despising journal for the compliment. It is the height of facetiousness to hear an editor gravely talk of 'the law of love,' whose enmity to the anti-slavery cause is proverbial, and who neglects no opportunity to cast ridicule and reproach upon its advocates. If friend Gurney is flattered by the praise of such a man, he is welcome to it.

☞ The following Letter shows how Ireland's renowned champion, Daniel O'Connell, stands on the 'Woman Question.' It adds another imperishable laurel to his brow, and will ultimately enlarge and consolidate his fame. Let the anti-slavery press spread it far and wide. Mr. O'Connell manfully asserts 'the right of the female delegates to take their seats in the Convention,' and declares that they were excluded by an act of 'injustice.' He also says that, in the great work of humanity, 'women have the same *duties*, and should therefore enjoy the same *rights*, with the men, in the performance of their duties.' A true and noble sentiment!

Daniel O'Connell and the 'Woman Question.'

TO DANIEL O'CONNELL, M. P.

The rejected delegates from America to the 'General Anti-Slavery Conference,' are desirous to have the opinion of one of the most distinguished advocates of universal liberty, as to the reasons urged by the majority for their rejection, viz: that the admission of women, being contrary to English usage, would subject them to ridicule, and that such recognition of their acknowledged principles would prejudice the cause of human freedom.

Permit me, then, on behalf of the delegation, to ask of Daniel O'Connell the favor of his sentiment, as incidentally expressed in the meeting on the morning of the 13th inst., and oblige his sincere friend,

LUCRETIA MOTT.

London, 6th mo. 17, 1840.

16 *Pall Mall*, 20th June, 1840.

MADAM—Taking the liberty of protesting against being supposed to adopt any of the complimentary phrases in your letter, as being applicable to me, I readily comply with your request to give my opinion as to the propriety of the admission of the female delegates into the Convention.

I should premise by avowing, that my first impression was strong against that admission; and I believe I declared that opinion in private conversation. But when I was called on, by you, to give my personal decision on the subject, I felt it my duty to investigate the grounds of the opinion I formed; and upon that investigation, I easily discovered that it was founded on no better grounds than an apprehension of the ridicule it might excite, if the Convention were to do what is so unusual in England—to admit women to an equal share and right of discussion. I also, without difficulty, recognized that this was an unworthy, and indeed a cowardly motive, and I easily overcame its influence.

My mature consideration of the entire subject convinces me of the right of the female delegates to take their seats in the Convention, and of the injustice of excluding them. I do not care to add, that I deem it also impolitic; because that exclusion being unjust, it ought not to have taken place, even if it could also be politic.

My reasons are—*First*—That as it has been the practice in America for females to act as delegates and office-bearers, as well as in the common capacity of members of anti-slavery societies, the persons who called this Convention ought to have warned the American Anti-Slavery Societies to confine their choice to males—and, for want of this caution, many female delegates have made long journeys by land, and crossed the ocean, to enjoy a right which they had no reason to fear would be withheld from them at the end of their tedious voyage.

Secondly—The cause which is so intimately interwoven with every good feeling of humanity, and with the highest and most sacred principles of Christianity—the anti-slavery cause in America—is under the greatest, the deepest, the most heart-binding obligations to the females who have joined the anti-slavery societies in the United States. They have shown a passive, but permanent courage, which ought to put many of the male advocates to the blush. The American ladies have persevered in our holy cause, amidst difficulties and dangers, with the zeal of confessors, and the firmness of martyrs—and, therefore, emphatically, they should not be disparaged or discouraged by any slight or contumely offered to their rights. Neither are this slight and contumely much diminished by the fact, that it was not intended to offer any slight or to convey any contumely. Both results inevitably follow from the fact of rejection. This OUGHT NOT to be.

Thirdly—Even in England, with all our fastidiousness, women vote upon the great regulation of the Bank of England; in the nomination of its directors and governors, and in all other details, equally with men; that is, they assist in the most awfully important business, the regulation of the currency of this mighty empire, influencing the fortunes of all commercial nations.

Fourthly—Our women, in like manner, vote at the India House—that is, in the regulation of the government of more than one hundred millions of human beings.

Fifthly—Mind has no sex; and in the peaceable struggle to abolish slavery, all over the world, it is the basis of the present Convention, to seek success by peaceable, moral and intellectual means alone, to the utter exclusion of physical force or armed violence. We are engaged in a strife, not of strength, but of argument. Our warfare is not military—it is strictly christian. We wield not the weapons of destruction or injury to our adversaries. We rely entirely on reason and persuasion common to both sexes, and on the emotions of benevolence and charity, which are more lovely and permanent amongst women, than amongst men.

In the church to which I belong, the female sex are devoted by as strict rules, and with as much if not more unceasing austerity, to the performance (and that to the exclusion of all worldly or temporal joys and pleasures,) of all works of humanity, of education, of benevolence, and of charity, in all its holy and sacred branches, as the men.

The great work in which we are now engaged, embraces all these charitable categories; and the women have the same duties, and should therefore enjoy the same rights with the men, in the performance of their duties.

I have a consciousness that I have not done *my* duty in not sooner urging these considerations on the Convention. My excuse is, that I was unavoidably absent during the discussion on the subject.

I have the honor to be, very respectfully, Madam,

Your obedient servant,

DANIEL O'CONNELL

Mrs. LUCRETIA MOTT.

N. P. Rogers.

Our bro. Rogers has not yet assumed the editorial chair of the Herald of Freedom; but the last number of that spirited sheet contains a salutation from his pen to the abolitionists of New-Hampshire, which we would publish entire, if we could find room for it today. Here are a few extracts:

I can breathe freely again in the atmosphere of liberty—for, my brethren and friends, with all our pro-slavery, it is an atmosphere of liberty. Here is freedom, compared to the restrictive and suffocating *subjection*, that broods upon the beauteous face of 'merry England,' and haunts even the glens and mountains of gallant Scotland. For Scotland herself is not free. She does not dream of New-England liberty. Remote as she stands from tyrant London, up among the northern mists, and prompted perpetually as she is to freedom by her glorious scenery and her stirring associations, old Caledonia is not free. She is *subject*. Her gallant people stand aloof from the head-quarters of royalty and regal aristocracy, and from that sterner, kindred despotism, the hierarchy of England; from the Windsor Castles and the Westminster Abbeys—the St. Paul's Cathedrals and the Old Towers of London—the common ally and guardian of them all—those palaces, where kings tread by divine right on the necks of their *subject* brethren, and the priesthood cloaks the despotism with the gorgeous mantle of old superstition—and where the mounted cannon gapes hollow from their high battlements down upon the defenceless people as the grand sanction of them all,—for, instead of love to God or man, the gunpowder and the bayonet are the grand sanction of British Church and State. The 'stay and staff' of both is stowed away in that ugly old Tower, in the shape of a hundred thousand glittering muskets and a quarter of a million sabres. Oh, the beautiful array of their instruments of death!—'Let us write PEACE ON EARTH AND GOOD WILL TO MEN' on the 'outer wall'!—cried Garrison, as we gazed on the gloomy old receptacle, as we left it. Oh, the heavenly panoply there arrayed by the religion and government of England, to maintain their wholesome supremacy over a prostrate people. One can't doubt as he beholds their countless multitude and horrent display, that Church an State are safe in England.

Common British abolitionism can thrust woman out of the Anti-Slavery Conference. Even their Quakers did this, in defiance of their own principles and usages. They can deny the competency of woman to think and act among men on the great subject of humanity, while they hoist an inexperienced girl on to the throne of England, surrounded there by a crowd of old war-bruisers by land and sea, and old hackneyed, heartless statesmen; give her command of the ship of State and the steering of the Church, archbishops and all—and to crown her *delicate* and becoming station, make her commander-in-chief of their standing army, and grand admiral of the British navy—all this British anti-slavery can do gravely and in earnest.

That quiet position in the gallery defeated the cunningly devised conspiracy of 'British and *Foreign*' 'new organization.' It set all England a-thinking. It did more to agitate the grand questions of human rights and human duties, essential to the abolition of slavery, than any Convention that could have been tolerated in Britain. A hundred lecturers could not have done so much in a twelve month. It hit the nail on the head. I am happy to have taken part in it. But I did not think of giving you my reasons for it here. This will be done in due season. The reasons are palpable to the sound anti-slavery mind, as soon as it learns the fact.

I will only say, I should have greatly delighted to mingle in 'The World's Convention.' I was willing to leave home and encounter the ocean for it. I was impatient to reach it as our wind-bound vessel lingered on the outward passage. But I did not find it. I had no credentials to its lifeless substitute. You would not have sent me to that substitute, and I would not have gone. I had nothing with which to purchase the committee's ticket of entrance. They laughed at the idea of a World's Convention.

The Emancipator.

I find, on looking over the numbers of the Emancipator published during my absence, that its editor has been industrious in running up a score against me, which shall be settled in due season. The mask is thrown off, and Mr. Leavitt is now openly in league with all those who have hated me and the Liberator from the beginning, and who hope yet to crush me to the earth, because of my fidelity to the anti-slavery enterprise. Here is a paragraph from his pen, relating to the London Convention:

The 'woman question' was forced upon the Convention on the first day of the sitting, by the delegates from the Massachusetts Board, in the face of the most earnest entreaties of George Thompson, J. A. James and many others. The leading members of the Society of Friends have acquitted themselves of all participation in this impertinence. The deportment of the Massachusetts delegates in the debate appears to have been calm and courteous, which we are happy to record. The application was almost unanimously denied, and so decisively that it could not be renewed, although some indications were made of an attempt that way.

Mr. W. L. Garrison and his colleagues Rogers and Remond, appointed by the late meeting, in the name of the American Anti-Slavery Society, did not take their seats in the Convention, or appear on the floor of the hall, but voluntarily ranged themselves in the gallery, thus virtually separating themselves from the 'World's Anti-Slavery.' They did not arrive until the 18th, having been detained by the easterly winds and storms, and on hearing the decisive result of the 'woman question,' declined presenting their credentials. Unless they retrace their steps, therefore, they will be considered as voluntarily withdrawn from the anti-slavery cause, and devoted to the 'ulterior views' which have been so improperly attempted to be engrafted on our noble enterprise. A happy relief—not because we dislike Mr. Garrison, or undervalue his past services, or have the slightest reluctance to honor him as our leader, if he will only go forward and keep the track. But if he remains under his present delusions, we are satisfied that he had better be by himself, and that therefore his own voluntary severance from the anti-slavery ranks is not among the least happy results of the London Conference.

The above is a ludicrous yet bitter ebullition. 'The woman question was forced upon the Convention'—was it? How? State 'the head and front' of the offence. Wendell Phillips, at the opening of the Convention, very properly moved, that a committee be appointed to receive the credentials of all the delegates, and report thereon. Was not this in accordance with usage, and ought it not to have been adopted? Mr. Leavitt chooses to call it 'impertinence.' Such an epithet, applied to such an act, betrays a very unhappy state of mind. The use that he makes of George Thompson's name is not honest, because it does not tell the whole story. No man was more disgusted with the exclusive spirit that prevailed in the Convention than Mr. Thompson. If I would leave the anti-slavery ranks, it would be 'a happy relief' to the mind of Mr. Leavitt. So it would to the minds of all slaveholders, colonizationists, pro-slavery men, &c. &c. But I shall not gratify or 'relieve' them. It is one of my 'present delusions,' to believe, that I shall stick to the anti-slavery cause as long as any other man in the country—not excepting the editor of the Emancipator.

Important Meetings.

There are several important meetings shortly to be held in this State, to which we earnestly call the attention of our readers. The first, in order, is the second annual of the New-England Non-Resistance Society, which will be held on the 23d instant in this city, and which we hope and believe will be fully attended. The second is the State Anti-Slavery Convention at Worcester on the 7th and 8th of October—a most important meeting, which should bring together the anti-slavery strength of the Commonwealth Read the call! Nothing more forcibly need be written. The next is the Western Convention at Springfield on the 8th and 9th of October—a meeting also of great importance at the present crisis. Come one—come all!

DREADFUL SHIPWRECK. Intelligence has been received of the loss of brig Florence of New-York, with her second officer, and forty-nine passengers, on the eastern part of the banks of Newfoundland. The crew consisted of eight persons and seventy-nine passengers. During a severe gale, and surrounded by a dense fog, the brig got among the breakers, struck a rock, and soon went to pieces. For four days the survivors wandered through thick woods and swamps, and over bleak and rugged hills, without any food, until they came to the village of Renouse, where they received succor.

Political.

Mr. Charles T. Torrey has sent us an account of the proceedings of one of his political gatherings at Hanover, Plymouth County; but, heartily disapproving of his course, and of the *third party* folly, we have neither room nor inclination to insert his article in our columns. We are not to be used as the chroniclers of new organization or third partyism, any further than it may suit our convenience and pleasure: we are opposed to them both as evil things, and directly in the way of the slave's redemption. Mr. T. informs us that the meeting at Hanover nominated Hon. Seth Sprague, Jr. as their Congressional candidate; Nathaniel Eddy and Eliphalet Brigham for the State Senate; and Edward P. Little as Presidential Elector, in place of J. Newcomb, declined. Such nominations will amount to nothing. One of the resolutions adopted by the meeting reads as follows:

'Resolved, That the whig and democratic parties having, by their servility to slavery, forfeited all claims to be regarded as parties friendly to liberty, *their immediate dissolution is required* by every dictate of justice and humanity, as well as by the principles of our republican institutions.'

Mark! not their immediate *reformation* but '*dissolution*' is required! Why? Not because they are not abolition in *theory*, but because they are corrupt in *practice*; for their theory of human rights would destroy slavery at once, if at once practically carried out. Very well. Let us turn from the State to the Church—from the political parties to the religious sects—and see how the following resolution will be relished by our new organized, third party antagonists:

'Resolved, That the Presbyterian, Congregational, Baptist, Methodist, and other religious sects, having, by their servility to slavery, forfeited all claims to be regarded as sects friendly to liberty, THEIR IMMEDIATE DISSOLUTION IS REQUIRED by every dictate of justice and humanity, as well as by the principles of our holy religion.'

No intelligent and honest man can deny, that the religious sects above named are as servile and corrupt on the subject of slavery as the existing political parties, and that their conversion is no more to be expected than that of these parties. Now we call upon the seceders from our ranks to show cause, if they can, why they should not get up a crusade for the *extermination* of these pro-slavery sects, as well as for the *annihilation* of these pro-slavery parties—or else stand condemned out of their own mouths as inconsistent and unprincipled men.

Meeting in Hartford.

The sketch of this meeting, as given by our bro. Wright in the preceding page, is worth looking at. Mr. Codding's apology for the clergy of Connecticut only serves to aggravate their guilt. We have never brought heavier charges against them. Rev. N. Colver cannot open his lips without being vulgar and abusive. His joy at the exclusion of the American female delegates from the London Convention is no greater than that of every flogger of women at the South, but it is destined to be turned into mourning. That exclusion will ever be a reproach to that body, and posterity will look upon it with amazement, if not with positive incredulity.

The Hartford Observer, in noticing the meeting, says that 'John T. Norton, Esq. opened the public services of the afternoon with a written report of the doings of the Convention,' and adds—

'The only point on which any new light was thrown, respects the suppression of that part of Mr. Clarkson's address, which relates to slavery in the British East Indies. Mr. Norton states that the part omitted had reference to a question of party politics, in which it was thought to be unwise to embroil the Convention'

This 'new light' was certainly nothing better than a *will-o'-the-wisp*; for the statement put into the mouth of Mr. Norton is entirely inaccurate. Our readers, by turning to Wendell Phillips' speech on our first page, delivered at the British India meeting in Freemasons' Hall, London, will see that he has quoted entire that portion of Thomas Clarkson's speech which was suppressed at the importunity of the London Committee. Why they should have desired its suppression, let the reader imagine if he can. Certainly, it has no more to do with 'a question of party politics,' than with the change of the moon. The fact is, Thomas Clarkson was a gagged man on the floor of that committee-ridden Convention! The venerable philanthropist felt deeply affected by such illiberal treatment.

MISREPRESENTATION. The Abolitionist, of yesterday, exultingly says that 'the great mass of England's anti-slavery, with Joseph Sturge, John Scoble, and the London Committee at its head, has given Mr. Garrison to understand distinctly, that it will no longer recognize and fellowship him and his associates [N. P. Rogers, William Adams, and C. L. Remond] as the representatives of American abolitionism.' This assertion is as far removed from the truth as England is from America. They all cordially hailed us as 'the representatives of American abolitionism,' and resorted to every means in their power, by compliment, solicitation and remonstrance, to induce us to join the London Convention; and their mortification and disappointment were very great to find that we could not be induced to alter our minds. They said nothing and did nothing disparagingly or slightingly towards us, but invariably spoke of us in favorable terms. Personally, we had no cause whatever to complain of the treatment we received, for it was flattering in the extreme. Even after we had positively declined sitting as *delegates* in the Convention, the London Committee sent us a letter, stating that it was their unanimous desire that we would consent to become members of that body in our individual capacity. They had no objection to *us*, but only to the *women*, as 'the representatives of American abolitionism.' So much for the false and silly assertion of the Abolitionist.

NEW-ENGLAND ANTI-SLAVERY ALMANAC. This Almanac is now for sale at 25 Cornhill, at the following prices, viz.—$30 a thousand; $3,50 a hundred; 50 cents a dozen, 6 1-4 cents single. It ought to be distributed over the whole country, and found in every family. It is the work of Theodore D. Weld—and no higher eulogy can be given. We call upon our friends in all parts of the Commonwealth to obtain liberal supplies for gratuitous distribution or otherwise, at the Anti-Slavery Depository in Cornhill.

CORRECTION. Our respected friend Mr. Barbadoes, chairman of the meeting of colored citizens held to welcome us in the Marlboro' Chapel on the evening of the 20th ult wishes us to state, that the committee appointed to carry the object of the meeting into effect were Messrs. J. G. Barbadoes, J. T. Hilton, and Thomas Cole. Before Mr. Hilton spoke at the meeting, Mr. Barbadoes, as chairman, said—'Mr. Hilton will give the right hand of fellowship as a welcome home to our worthy and beloved friend Garrison.' In other respects, the report of the meeting was correct.

☞ An account of the public reception given to the editor of the Liberator, last week, by the colored citizens of Salem, on account of his safe return from his mission to England, is unavoidably postponed till next week. It was a most animating and gratifying occasion.

TO CORRESPONDENTS. Several valuable letters from James Boyle, of Ohio, are on file for a speedy insertion; and also the extracts from a sermon sent to us by our bro. Charles Simmons. The manuscript he forwarded to Providence has not been received by us. The correspondence between the editor and a committee of the colored citizens of Boston shall be given next week.

☞ For a remarkably graphic sketch of the personal appearance, manners, intellect and eloquence of Daniel O'Connell, see the article on the preceding page, under the head 'Selections.' It is drawn to the life.

State Anti-Slavery Convention;

TO BE HELD AT WORCESTER,

on Wednesday & Thursday, Oct. 7th & 8th, 1840.

☞ *To the Men and Women of Massachusetts, friendly to Immediate and Universal Emancipation.*

DEAR FRIENDS:

The pleasing duty of inviting you, one and all, to meet in Convention, at Worcester, on WEDNESDAY and THURSDAY, Oct. 7th and 8th, has been imposed upon us by the Board of Managers of the Massachusetts Anti-Slavery Society.

The object of the meeting is, to hear reports from delegates to the World's Convention, and to deliberate and act upon great questions connected with the present interests and future welfare, of the cause of human rights, upon a right decision of which the integrity of that cause is suspended. Our relations to Church and State, (*both of which are arrayed against us,*) are such, at the present time, as to demand of the friends of suffering humanity the sacrifice and self-denial necessary to convince our enemies that we regard inalienable human rights paramount to the interests of party and sect. We call upon you to come up to this meeting, with a strong conviction that our cause has arrived at a crisis, when such a Convention is imperiously demanded. Let this be the greatest anti-slavery gathering ever witnessed in this Commonwealth. Let the old and the young,—the rich and the poor,—the farmer and the day laborer,—the mechanic and the manufacturer,—the merchant and the capitalist,—the lawyer and the physician,—the clergyman and the politician,—feel this to be a cause which involves great interests to their country and themselves. In a word, let them feel that it is emphatically their cause. Let the decisions of this Convention be such as shall inspire the friends of freedom with new hopes,—encourage and strengthen the doubtful and wavering,—and convince the friends of slavery that no aid is to be expected from abolitionists. Let a voice go forth from Massachusetts, on this subject, which shall agitate the whole country. We beseech you then, by the interest you have for the integrity of our enterprise,—by your love for our common country,—by your desire for the purification of the church from this great abomination,—and by the ties which bind you to your enslaved countrymen,—to come up to this Convention by hundreds, from every county in the State. There should be no delay in the appointment of delegates. Let meetings be called in every town for that purpose forthwith, but let no abolitionist remain at home because he is not appointed a delegate. Let there be a general rally by all the anti-slavery friends from Nantucket and Cape Cod to the hills of Berkshire.

No efforts will be spared by the committee to secure the attendance of able and distinguished advocates from abroad, which, in addition to the delegates to the World's Convention, cannot fail to render the meeting one of uncommon interest.

Yours for freedom,

J. A. COLLINS, H. G. CHAPMAN, OLIVER JOHNSON, } *Committee of Arrangements.*

TREASURER'S ACCOUNT

Of Money received into the Treasury of the Massachusetts A. S. Society, during the month of August.

Collected by John A. Collins,

Wenham.—Daniel Stanley,	1 00
Salem—Wm. Dean, 10; Daniel Buffum, 2; Wm. Ives, 5; Lucy Ives, 1; Anne M Chace, 5; Wm. Ashby, 10; Female A. S. Society, A. Lackey, Tr. 20; Wm. Chace, 3; Caroline Andrews, 1; Sylvester Phelps, 5; Caleb Buffum, 1; Jno. B. Pierce, 10; Jno. Kenny, 25c; Jno. Nichols, 5.	78 25
South Danvers—Abner Sanger, 50; W. M. Jacobs, 4; Rufus Wyman, 10; Mrs Osgood, 1; Mrs. John Dodge, 25c; Mrs. Ellen Upton, 50c; Female A. S. Society, 10; Cent-a-week Soc. 3,80; James P. King, 50c; Perley King, 1,50; S. W. King, 1; Garland Barrett, 1; Amos Osborne 3; Luther Chandler, 25c; Wm. Berry, 25c; John Brown, 25c; Thomas Stimpson, 1.	88 30
North Danvers—Mrs. Mary Putnam, 4; Wm. Endicott, 2; A. Leavitt, 50c; Mrs. Eunice H. Kenney, 1; Widow Eliza Reed, 50c; Richard Hood, 3.	11 00
Lynn—Women's A. S. Society to constitute James P. Boyce life member, 45; Mrs. Elizabeth Cobb, 3; Christopher Robinson, 25.	73 00
Topsfield—W. I. Whitney, 25c; W. E. Kimball, 2; W. B. Reed, 1.	3 25
Georgetown—John Burden, 1; J. L. Noyes, 1; A. B. Clough, 1; John Bagley, 1; H. M. Noyes, 1; L. H. Baterman, 1; Silas Ross, 1; Phineas D. Merrill, 30c; N. B. Hardy, 1; Leavitt S. Crombie, 1; John M. Bailey, 1; Thomas Dole 25c; Hiram Herriman, 1; Eunice Merrill, 1; Benj. Merrill, 2; Deborah P. Palmer, 30c; Stephen Palmer 50c; Daniel Palmer, 50c; Joseph Perry, 50c; John P. Coker, 1; Anne Ayer, 25c; H. W. Dalton, 25c; W. N. Carr, 12c; A. Hardy, 25c; H. Pettingell, 1, a friend, 86c; J. L. Noyes, 2,50; R. Boyers, 25c; Moses Carter, 1; Fitch Weston, 50c; Orlando Tenney, 1; D. W. Lowell, 50c; T. G. Elliot, 50c; Lucy F. M. Hardy, 1; Lucy Anne Hardy, 25c; Eliza C. Hardy, 25c; Mrs. Dr. Herbush, week contr. 45c; W. I. Rollins, 50c; Essex North Female A. S. Conference, Mrs. J. Parker, of W. Bradford, Tr. 7,34.	36 16
Haverhill—Ezekiel Hale, Tr.	20 00
Plymouth—Weekly contr. July, W. P. Ripley,	20 00
North Dartmouth—Weekly contr. Amy A. Packard, Tr.	4 00
Abington—Weekly contr. Samuel Reed, Tr.	15 00
Plymouth—Weekly contr. August, Wm. P. Ripley, 20; weekly contr. F. A. S. Society, 24; 3 children, 3c.	44 03
Carver—Mrs. Pratt.	50
Concord—A. S. Society by Mrs Brooks.	3 00
Plymouth County A. S. Soc. at their meeting 4 July in meeting-house of Rev. D. Thomas—W. Carther, 1; N. Pool, 50c; A. S. Howland, 58c; Christopher Bates, 1; a friend, 1; a friend, 12c; Mary Smith, 50c; J. Gurney, 50c; L. Ford, 1; B. Shaw, 1; I. Noyes, 1; John Carlton, 50c; John Fullerton, 50c; C. Dyer, 1; Seth Sprague, 3; John Allen, 3; Rufus B. Hanson, 1; John Curtis, 1; S. Drew, 1; H. G. Wood, 3; I. Morton, Tr. 5,25; N. Brooks, 1; J. Bates, 25c; Rev. Daniel Thomas, 5; a friend, 25c; W. Briggs, 4; C. C. Briggs, 1; Miss Dyer, 25c; Stephen Bunnell, 50c; Henry Dyer, 1; Mrs Reed, 25c; John Barry, 25c; W. P. Tilden, 50c; Col Washburn, 2; E. Perry, 1; John ——— 50c; E. Sprague, 50c; Samuel J. May, 1; Collections by S. Dyer and S. Reed, 17 56; S. Reed, 5; friends, 1,18; Seth Drew, of Kingston, 3	61 14
Andover—2 friends, 1,25; William Jenkins, 50.	51 25
Cambridgeport—Weekly Con. M. A. W. Johnson, Tr.	3 50
Middlesex County. A. S. Soc.—by Dr. Bartlett, Tr.	25 00
Wrentham—weekly contr. A. Belcher,	10 00
Weymouth— do do E. Richards,	4 54
New Bedford— do do M. T. Congdon,	17 00
Haverhill— do do M. G. Webster,	8 62
Foxboro and Mansfield— do W. Billings,	3 42
Mansfield— do do C. N. Hall,	4 00
Kingston— do do F. Drew,	5 00
Salem— do do Lydia Dean,	16 00
Nantucket— do do E. Barney,	19 55
Townsend— do do L. Gates, 3; also 5, from L. Gates, a donation.	8 00
Andover—Weekly Con. Sarah Dinsmore, 2,57; Persis Holt, 1,29; Margaret Jenkins, 61c; S. Abbot, 1,23; Rebecca H. Foster, 2,11.	7 81
Boston—Weekly contr. a boy's box, 76c; E. Johnson, 29c; M. W. Chapman, 3; M. A. W. Johnson, 2,12; Mary Wiley, for July and August, 5,62; Abigail Folsom, 25c; John Rogers's box, 87c; Thankful Southwick, 10,31; J. V. Himes, 30c; Collection, 3,67.	27 19
Rowley—Weekly Contr. Phebe Hall	80
Dedham—do do E. G. Ford,	1 65
Tynemouth, Eng.—H. Martineau, 2 Sovereigns, by W. L. Garrison.	9 70
Walpole—Mrs. Martin,	50
Millbury—Woman's A. S. Society by Mary G. Simmons, to constitute Orilla Kindrick a life member.	15 00
	$697 10

HENRY G. CHAPMAN,
Treas. Mass. A. S. Society.

ACQUITTED. N. P. Trist, late U. S. Consul at Havana, has been acquitted by a Committee of the House of Representatives of the charges preferred against him of official malconduct. This is a matter of course, under such a government and judiciary as we have in this country, in relation to slavery and the slave trade. Mr. Trist may return back to Havana, and engage as extensively as he pleases in that direful traffic which has filled all Africa with blood and flame; and our government will connive at his conduct, let who will hold him up to the execration of mankind.

NOTICES.

NOTICE.

The Pawtucket Juvenile Emancipation Society will hold its 5th annual FAIR on Wednesday, the 15th inst., commencing at 2 o'clock, P. M. at the Free Hall. A collection of fancy and useful articles will be offered for sale. Also, '*The Envoy, from free hearts to the Free*,' an anti-slavery annual prepared for the occasion. Contributions are solicited from friends of the cause, and the society earnestly invite the patronage of all, in carrying out its benevolent designs.

Pawtucket, September 1, 1840.

MIDDLESEX COUNTY, AND DISTRICT NO. 4.

The voting abolitionists without distinction of Societies, or old parties, will rally at CAMBRIDGEPORT, in the new Hall opposite the hourly office, WEDNESDAY, Sept. 9th, at eleven o'clock, A. M. to nominate Representative in Congress from District No. 4, and six Senators in the State Senate, for Middlesex County. Let every town in the county have at least two delegates, or volunteers 'on hand.' Remember it is for *you* to determine who shall represent you, and liberty, in Congress, and the Senate! Let old No. 4 do its duty; the abolitionists of the land expect it; the slave calls! Who will refuse to hear?

By order of the State Central Committee.

Cambridgeport, Aug. 28, 1840.

BARNSTABLE, DUKES, AND NANTUCKET.

All voting abolitionists in these counties, together with the towns of New-Bedford and Fairhaven, are invited to meet in convention in HYANNIS, on THURSDAY, Sept. 17th, at one o'clock, P. M. to nominate Representative in Congress for District No. 11, and State Senators for Barnstable County. The delegates from Dukes County and Nantucket will also consult in regard to nominating a Senator for their Senate District. Let every town be represented by at least two volunteers, and let none who mean to vote as well as pray for liberty be absent.

By order of the State Central Committee.

Barnstable, Aug. 28th, 1840.

Nantucket Inquirer, and Islander, will copy twice, and send their accounts to Rev. J. Mash, Sandwich.

THE WORCESTER ANTI-SLAVERY FAIR

Will be held in Worcester, October 7th and 8th, at the time of the meeting of the State Convention. Individuals and Societies are earnestly requested to send in donations of articles and money to Mrs. JOHN MILTON EARLE, Worcester, Mass.

July, 1840.

☞ WESTERN STATE CONVENTION, AT SPRINGFIELD.

On THURSDAY and FRIDAY Oct. 8th and 9th, 1840.

To the Men and Women favorable to the principles and measures of the Massachusetts Anti-Slavery Society.

The undersigned have been authorized by the Board of Managers of the Massachusetts Anti-

POETRY.

For the Liberator.

LINES,

Suggested by the recent call for funds to complete the Bunker Hill Monument.

Ah, Monument! again I hear thee speak:
Again dost thou beseech thy votaries
To spread their incense on thy templed shrine:
Nor dost thou supplicate to them in vain.
Low at thy feet thy worshippers would bow,
And rear thee far above all other things
Terrestrial. Just emblem they would form
Of what to them is noble, high, sublime;
Of patriotic valor make thee tell;
Of glory, won by those, who, fearlessly
Resisting wrong, resisted unto Death!
But how resist? with holy weapons, such
As God to man doth give—the *Spirit's sword*—
To pierce the heart of stern Oppression's king,
Show him his wrong, and make him *feel* the truth,
The justice of the right his brother claims?
But failing thus to do, nobly have died
Bless'd martyrs to the cause of Truth and Love?
Ah! no: *true heroism* was not theirs!
With *carnal* weapons dipt in blood they fought!
A brother's blood appealing unto God!

I hear thy voice, thou monumental pile!
It speaketh not in tones harmonious
Unto mine ear: for it proclaims a spirit
Far, far removed from that which is divine:
The glory sought by all that's truly great—
Which scorneth all that beareth not the pure,
Bright stamp of Heaven. The spirit breathed by thee
Seems not in unison with His who saith,
'Resist not wrong with wrong—with good o'ercome.'
Is not the gift of life a boon which man
Hath not the right to take away? It is.
For He who hath conferred, hath thus declared:
'Vengeance is mine alone; I will repay:
The life which I have given, thou shalt not take away.'
Say, is true glory ever gained by those,
Who, impiously deriding Heaven's high law,
Setting at nought and trampling it in dust,
Presume with sacrilegious hands to take
From man the boon which He who gave, alone
May take? Are they true Christian patriots?
Esteem'd by Him who came to publish peace,
As friends, devoted to his holy cause?
Can those who truly love their Lord assist
To embalm a spirit so adverse to his?
No, Monument! thy claim is not divine:
To *Christian* hearts in vain dost thou appeal:
The holy Jesus offers thee no gift,
Except a tear—a sacred gift from God.

ROSINA.

Lexington, Aug. 17, 1840.

From the Providence Journal.

NIGHT.

I.

There is a calmness in the hour of night,
Fitted to meditation; when the sun
Folds his red wings and summons back his light,
And all is quiet. From their labors done,
Mortals are resting—beautiful and bright
The stars their hosts are marshalling, one by one,
And all is hushed of Nature's varied speech,
Save the low murmuring rill and night-bird's dismal screech.

II.

Now, when retired from mortal scenes and care,
The wanderer lone may hold communion high
With voiceless beings of the earth or air;
And from each star that glitters in the sky,
Obedient to the power that placed it there,
May learn a lesson of humility,
That as its light is seen at day's decline,
So in the moral world his light, though small, should shine.

III.

Day hath its beauties, and its scenes of joy;—
The husbandman who wakes at early hour,
Pleased, at his task his moments will employ:
There is a beauty in the opening flower,
Just blushing red, which man should not destroy;
Fair blooms the violet in the shady bower;
But scenes more pleasant, beauties still more bright,
Greet the enraptured sense in the still hour of night.

IV.

The village church's spire peering o'er the trees,
Casts its long shadows on the vested ground,—
The green grass bends before the gentle breeze,
As if some unseen spirits glided round,—
And far away above the grassy lea,
Curls the light fog a girdle round them bound,
And o'er its wavy breast dark bank and tree
Lift up their heads of green, like islands in the sea.

V.

The lover seeks the cottage of his maid,
With beating heart and spirit free and light,
And pours the soft complaining serenade
Gently into the listening ear of night;
The low notes, swelling o'er the star-lit glade,
Blend with the breeze that murmurs in its flight,
And all seems pausing with attention mute,
As the wild beasts when awed by Orpheus' matchless lute.

VI.

Calmly the moon upon the earth doth gaze,—
The fairest light that gilds the firmament,—
And freely scatters the unscorching rays
Broad o'er the world, the sun to her hath lent:
To her, old ocean adoration pays,
Heaving his waves 'mid rocky barriers pent,
As on in majesty her course she takes,
With her bright image mirrored in the glassy lakes.

VII.

The stars hang out their ever-burning lamps,
To guide the spirits of the sleeping forth,
Which now no clog or earth-formed fetter cramps,—
As far imagination roams o'er earth;
And there they burn unquenched by midnight damps,
Bright and consumeless still as at their birth,—
Shouting unheard the natal song that broke,
When by the voice of God to life and light they woke.

VIII.

And the fair milky-way, *a cloud built road,*
Paved with enduring light, spans earth and heaven,
A path where angels, from their blest abode,
May come to us on fiery wings at even.
Or beams of glory from the throne of God,
Which dimly scattered through the sky, have given
A semblance faint of that unbounded, vast,
Eternal flood of light that round his throne is cast.

IX.

O, can there be, in all the broad expanse
Of earth, one soul so grovelling and so low,
That sees no beauty in the pale moon's glance,
Or evening skies lit with siderial glow?
Or, still more blind, a worshipper of chance,
Striking out God and nature at a blow?
If such there be, I envy not his state,
Though hosts of vassals bow and on his pleasure wait.

Plainfield, Ct. S.

SPENSERIAN.

BY EBENEZER ELLIOTT.

Even here on earth, not altogether fade
The good and vile. Men, in their words and deeds,
Live when the hand and heart in earth are laid;
For thoughts are things, and written thoughts are seeds—
Our very dust buds forth in flowers or weeds.
Then let me write for immortality
One honest song, uncramp'd by forms or creeds,
That men unborn may read my times and me,
Taught by my living words, when I shall cease to be.

NON-RESISTANCE.

To Theodore D. Weld---Slavery---Armed Resistance.

[*Concluded.*]

OBJECTIONS.

Say not, *my energies belong* EXCLUSIVELY *to the anti-slavery cause.* You are a man. As a man, a member of the human family—a child of God. As a child of God, bound to obey all his commands; as a member of the human family, bound to make the interests of *all* your own. An *exclusive* devotion to the anti-slavery cause, is no true devotion at all. Every effort you make for the slave at the expense of principle, only tends to the injury of all mankind. Make abolition your great aim; but so commit yourself, that, as far as your influence goes, it may go against all customs and systems based on the right to reduce men to things—for them you believe to be wrong.

Say not, *to apply the principle to armed resistance would injure abolition?* Non-resistance cannot hinder abolition, if both are of God. To say this is to libel the wisdom and government of God. One right application of a correct principle adds power to every other right application of it. To apply the principle of abolition to armed-resistance, provided the principle and the application be true and legitimate, would give it increased activity and power in its warfare against slavery. To deny it is to impeach the veracity of Deity.

Say not, *I am wearied and disgusted with dissensions among brethren?* Sick of the clashing of moral armor and of the dust and turmoil of the moral conflict? Christ lived and died amidst such a conflict. So did his apostles. Yet Christ was calm. How calm!! So you may be. Christ loved as a brother, unto death, even those whom he most severely rebuked. So may you. So may we all. But can you consent to give yourself up to the quiet indulgence of social and domestic affections, while you see the spirit and principle of armed defence waging an exterminating war against God and man? Jesus lived and died in a moral tempest, occasioned by the truth he taught. Follow him.

Say not, 'No-government theory! away with it!' *Non-resistance*, what is it? That it is a sin, 'to annihilate a human being'—'to sink man to a thing, by *killing* him.' This believed and carried out, is non-resistance—the whole of it. This, says J. G. Birney, is a '*no-government theory*,' and tends to throw society into entire confusion, and to renew, under the sanction of religion, scenes of anarchy and license that have generally heretofore been the offspring of the rankest infidelity and irreligion. To stop killing each other and cease from all violence, defensive and offensive—renew scenes of anarchy! To cease 'to abrogate human nature' in defence or otherwise, '*lead to the most horrible excesses*,' as brother Birney says!! Do you believe it? Our views of existing governmental organizations grow out of the principle *that it is wrong to 'sink man to a thing.'* This, carried out, we believe, would overturn every institution based on the life-taking power. Would it not?

I can give those little credit for sincerity, who, having read our expositions of our views of rightful government, still raise the cry of 'no-government.' You know, if you read our expositions of our principles, that non-resistants hold as a fundamental principle, That man was made to be governed. He can no more escape from government, than the solar system. But government is nothing, except as it is embodied in some *being*. Who is that being that must govern man? GOD. Non-resistants find no other being in the universe, whose power, wisdom and goodness, fit him to govern man—or whose relations to men invest Him with the *right*. To *govern*, is God's right; to *be* governed, man's. God could not be God without the right to govern—man could not be man with it, nor without the right to *be governed* by God.

But the divine government must be carried out. By whom? I cannot carry it out for you, nor you for me—no man, nor body of men, for another. One man's right to be governed by God cannot be transferred to another. One man cannot obey God for another. No man, nor body of men, can compel another by *violence* to obey God for himself.

How, then, is the government of God to be applied to men in this life? *Self-government* is the only *human* government ever devised by God. Each one having a governing power over *himself*, i. e. a right and a duty to carry out the government of God in all the relations and transactions of life, on his individual responsibility to his Creator. *Self-government* does not include the right of each to dictate laws to himself and to punish disobedience. Of course, it does not include the right to dictate laws to others, and to punish them; but simply the right and duty to regulate heart and life by the Divine will. Self-government does include the right and duty of each to judge for himself what is the will of God. But this right and duty of private judgment can never be made over to any man or combinations of men, called Church or State, so long as each is responsible to God for himself. No man, nor body of men, can assume the responsibilities and duties of another.

Thus each human being, man and *woman*, is invested with sovereignty over himself—and no one over another. Each one is to avail himself of all helps to discover the will of God, and having ascertained it, to carry it out according to his individual perceptions of right and convictions of duty. Thus, in meekness and simplicity, and unfaltering firmness, to follow the directions of his Father in Heaven, not as made known to others, but to himself. Thus over our physical and spiritual natures God wields the sceptre of absolute dominion. Dominion is the Lord's—*subjection*, man's; and the more absolute his subjection to God, the purer his heart and the more exalted his nature.

We all owe it as a duty to aid each other, not to get power to govern, but to carry out the divine government; to entreat, counsel and encourage to a more perfect application of this government in all our relations. Not to establish the dominion of man over man, by arms and blood, is our object; but, by spiritual means, do away all such dominion as is based on the right in man to annihilate human beings, by subjecting this world to the empire of Jehovah. THY KINGDOM COME—is our prayer; and we dare not pray thus till our minds are made up for the destruction of all those kingdoms of blood and slaughter which we know the coming of that kingdom must dash in pieces and consume.

That it is a sin to kill men in defence, or as a penalty, and that all systems of protection and defence, based on the man-killing principle, are wrong and ought to be immediately abolished, is the theory of non-resistance.

And this is said to be a 'no-government theory!' Do you believe it? Do those believe it who so often assert it? They hate the doctrine. They cannot appeal to Christ for an argument against it: for He was a non-resistant. *He died rather than kill his enemies.* They cannot appeal to the nature and relations of man. God and man cry out against man's impious assumption of power to abrogate, *at will*, human nature, and to annihilate the distinction between men and things. They seem to me, some of them, to betray a consciousness that, in opposing non-resistance, they fight against the peaceful kingdom of the Son of God. Yet they hate the doctrine, and not being able to put it down by argument, they raise the cry of '*no-government*' to array against it popular prejudice, and thus seek to gain their end.

COURSE OF ABOLITIONISTS.

It is painful to see those, whose noble sacrifices and efforts in the anti-slavery cause gave promise of better things, pursuing the very course towards non-resistance which they condemn in slaveholders, as mean and unchristian, towards abolition. I have not seen an argument attempted by them against the only principle at issue in non-resistance, i. e. a *wrong to kill a man*—'to annihilate a *human being*.' This is the only question at issue as fundamental. That man is vested with discretionary power over human life, is the basis of all existing systems of armed protection and resistance to evil. If this be right, non-resistance is wrong. But, instead of sustaining this assumption of power 'to annihilate human beings' 'at discretion,' by arguments, or of showing the fallacy of non-resistance arguments against it, many abolitionists, with singular bitterness and inconsistency, considering their professions of regard for freedom of debate, turned upon non-resistants with the cry of 'no-government men'—'disorganizers,' 'jacobins,' 'anarchists,' 'infidels,' 'atheists.' Thus did slaveholders meet abolitionists—not with arguments—but with 'No-government,' 'jacobin,' anarchy,' 'infidels,' 'atheist,' 'amalgamation,' 'cut-throat.' *Convenient*, but not very *christian*, nor *potent* arguments.

All abolitionists believe it a sin under all circumstances, 'to sink man to a *thing*'—'to uncreate a man to make room for a *thing*.' This is the vital principle of abolition. Do they say they only mean it is a sin to do this by holding man as a *chattel*—by *regarding* and *treating* him as a beast or thing? The sin, then, is not in 'the annihilating of a human being,' but in *the manner* of doing it. To this alternative are abolitionists brought. Be non-resistants; or say the sin of 'robbing man of himself' and 'reducing him to a thing' is not in the *deed* itself, but in the *manner* of performing it. Which part of it will they take? Consistency demands that they become non-resistants, or cease to talk of the sin and horror of holding man as property—of regarding and treating him as a thing. For common sense decides, that if it be a horrid wrong to *regard* and *treat* man as a thing, the wrong must be more horrid to *make* him a thing.

NON-RESISTANCE CONNECTED WITH ABOLITION.

From the first, abolition opponents of non-resistance have said, keep non-resistance away from abolition. You will rivet the fetter of the slave—you will ruin abolition—make it odious—prevent men from embracing it. So said the Missionary society—don't mention *abolition* in connexion with this society. It will make the missionary cause odious. So said the Temperance, Bible and Tract societies, respecting abolition. Abolitionists have most vehemently accused us of aiming to make abolition the means of bringing non-resistance into notice and favor. And this charge, and the fear of making abolition odious have prevented many abolitionists from examining the bearings of their principle in reference to armed resistance.

How has non-resistance been connected with abolition? Have non-resistants asked abolitionists, in their *organized* capacity, to consider the application of their principle to armed resistance? No. Have they ever tried to drag the discussion into the society? No. Have they ever condemned abolitionists for not debating it in their societies? No. For we knew that the Abolition Society was formed solely to apply the principle to *slavery*—and as members, we never encouraged or countenanced the society in applying their principle to any thing else. How then? We were *men*—and had relations and responsibilities as *men* as well as abolitionists. As men, we saw that the fundamental principle of Abolition—*that it is always sin 'to annihilate a human being'*—applied to armed resistance as well as to slavery. We saw, that though we might be consistent *abolitionists*, we could not be consistent *men* and fulfil our obligations as men, without carrying out our principle. We formed another Society to aid each other to apply our principle to all systems of man-killing—retaining our connexion with that society whose *sole* object is and should be to apply it to *man-stealing*. In anti-slavery meetings we never tasked our brethren with inconsistency for refusing to apply their principles to man-killing. In all such meetings, we meet only to apply it to man-stealing. As *men*, when they denounce the reduction of men to *things* by slavery as unchangeable wrong, and plead for it by armed resistance, I do believe they are inconsistent. I do wish all abolitionists would, as men, examine the bearing of their principle, and fearlessly carry it out in all its bearings, as moral and accountable beings. In this way only do I wish to see abolition connected with non-resistance. In this way abolition is and must ever be connected with non-resistance and with all truth.

CONCLUSION.

My Brother—My object in addressing this to *you*, is, to call *your* attention to the bearing of a principle most clearly defined by you, on armed resistance. My object in directing it through a public medium is to call the attention of abolitionists generally to the same thing. Whether you shall ever examine this application of your principle, and sustain it as you have done its application to slavery; or whether your public influence will go, *as it now does*, while you live and after you are returned to your Father and God, to sustain the spirit and principle of resistance to evil by arms and blood, and that principle which does more than all things else to annihilate the sacred and infinite distinction between men and things, a distinction which you say 'is the centre and circumference of God's moral government,' and 'consecrated to universal homage in a baptism of honor and glory,' is left to be settled between you and your God. As a *man*, as a child of a Common Father, may Heaven in mercy to you grant, that you may not be found accessory to the reduction of men to things,' and thus 'waging war against *universal being* and making onset upon Jehovah.' Thy brother, H. C. WRIGHT.

Philadelphia, June 27th, 1840.

MISCELLANY.

Father Mathew and the Irish.

In the last number of Bentley's Miscellany, there is an article on this subject by P. M'Teague, Esq., an Irishman, written in the true vein of his countrymen, and giving most graphic descriptions of the actual working of the temperance pledge among them. That reformation illustrates some peculiar traits of the human heart, sometimes in a ludicrous, and often in a painfully affecting manner. One of them is the *clinging of the heart to an old habit when it is about to be removed forever.* On their way to Cork, the residence of Father Mathew, they would drink all they could get, and often become vilely intoxicated, from the influence of which they would not recover even when taking the pledge. It was the last drop, and they determined to make the most of it. Mr. M'Teague remarks that the contrast between the going and the returning groups was most astonishing. The first were like the man possessed of a legion of devils, the second like the same man clothed and in his right mind.

It illustrates *the force of superstition over the ignorant, and its peculiar operation on the moral sense.* The poor, ignorant, dirty, and wretched groups, which come, half intoxicated, to the 'hoose' of his 'riverence,' were struck with terrible awe when they beheld him. Filled with wonder at the stories which superstition itself had coined, they felt that the great cure of a foul appetite was to be instantaneously effected. Kneeling before his door, with profoundest reverence, they repeated, in separate phrases, the pledge over after him, as he pronounced the words, pausing between the clauses of the sentence. The wit of the Irishman, and his earnest endeavors to get his neighbors to go and commit themselves by the same pledge, led, as he got home to his fireside and called his friends, and showed his silver medal, to many extravagant statements, which are again retailed, still growing more wonderful as they circulate from group to group. It is true, moreover, that many striking incidents were noticed, as well they might be, in so general an excitement. These national, yet striking coincidences, were easily invested with a supernatural, and even a miraculous aspect.

It illustrates *the scenes of want and wretchedness which attend the votaries of sin, even in their most debased condition.* Amidst all this ignorance, superstition, and vice, it is really affecting to hear the inward groaning, and perceive the constant writhing of the restless soul. This impulse, mingling with the others, lured them, in a fit of desperation, to the door of the tee-total apostle.—*Evangelist.*

The Poetry of Thunder. The following description of our thunder storm on Monday last, we dare affirm, will never be surpassed while the English language shall be employed to describe thunder showers.—*Jour. Com.*

From the Tattler.

'So terrific a succession of thunder peals, accompanied with lightning, as were witnessed yesterday for nearly 12 hours, is almost unparallelled. The first awful peal will form a date and an era in the observation of storms, with all who felt it. A sudden and deep glow, as if the fountains of fire were broken up, and the glare colored all earth, and was reflected back from the sky, threw a livery of red upon every created thing. The eyes of all exposed to it, seemed but apertures through which nothing was distinguishable but sheets of fire—like the drawn doors of glowing furnaces. The stoutest knees trembled—the timid shrieked, and the iron-hearted quailed, when, sudden as the light, the heavy thunder broke and mocked all other noises which had visited all the senses at once. We could not only hear that shock—but we felt—we *saw* it. It seemed as if earth rocked under some mighty blow—as if 'the great globe itself' had jumped half way to meet the descending bolt, and staggered back under the concussion. We stood with strong men, in a peculiarly exposed building. The floor reeled beneath us. The walls shook. Our companions seemed clothed in fire as a garment. Our boasted strength was puerile weakness. We looked abroad to see if the earth had survived the shock. The trees stood still in their greenness—the verdant earth beneath them was unriven, the brick and hewn stone rattled beneath the rain, which seemed shot from the clouds. The sky above, alone seemed pale with fear in the interstices between the thick clouds. Again, over the arch ran the vivid lightning—not deep red as before, nor in one universal sheet, but light and airy, and in grotesque darts; as if heaven's artillery itself had been exhausted in that deep charge, and, now the elements were disporting themselves as the beautiful flame shoots up harmless, jest when the dome of a mighty building has fallen in a conflagration.'

Proscription. A printed copy of a letter written by Mr. J. E. Hood of this place, at present a student in Dartmouth College, and addressed to the 'Secretary of the American Education Society,' has been forwarded to us, which we have read with no little surprise. It seems that the Education Society have resolved 'to withhold their aid to any person who adopts the principles of non-resistance, the idea of woman's rights as taught by the Garrison school—the anti-church or anti-ministry notions, from the same source—or the doctrines of Miller in reference to the end of the world'—whereupon Mr. Hood, who is one of the beneficiaries of the Society, although not holding to any of these doctrines, comes out with the letter referred to, and declines all further assistance from the society, and announces his intention of refunding the amount already received therefrom.

Mr. Hood is a talented and spirited young man—and the letter which he has published and circulated, while it does credit to him, also inflicts a severe, but well merited rebuke upon the managers of the Education Society—who, in this instance at least, have shown a most tyrannical and bigoted spirit in thus attempting to check the course of 'free thought and free discussion.' We hope that day is past, when any set of men shall possess the power of circumscribing the limits of thought and investigation, especially in matters of a religious or political character. We care nothing at all about the doctrines or notions which the managers of the Education Society call 'heresies'—we believe in none of them—but at the same time we do protest against this proscribing a man for his opinions, in the manner which has been attempted by the Directors of the American Education Society. It is tyrannical and arbitrary in the extreme—and in this enlightened age, altogether absurd and ridiculous.—*Amesbury Transcript.*

Best Method of Vindicating Christianity. The best argument in behalf of the truth, is a holy life. A Christian should endeavor to live the world out of countenance. Not only should he be more honest than his neighbors, but in the true sense of the word, more honorable. Human reason naturally associates a high degree of honorable sentiment with moral excellence; and the world gains a great advantage when it proves professors of religion to be of a mean and contracted disposition. Paul was a Christian nobleman. All his expressions breathe the elevated tone of sentiment suited to an ambassador of the Prince of Peace. Peter and John, though originally fishermen, became so refined by the operation of true religion and the personal converse of the King, that nothing can surpass the dignity of their character and discourse. The court of Heaven is still free of access to the believer. He that would become truly honorable in his sentiments, and refined in his manners and discourse, must be a frequent visiter.—*Bap. Adv.*

From the New-Orleans Bulletin.

Five Pirates Shot.

Havana, 23*d July*.—Yesterday, were shot on Mole, Francis Dennis, *alias* David, Francis Laores, John de Armas, Juan Romero, natives of Canary Islands; Augustin Lopez, *alias* San Martin, a native of Portugal; and Lorenzo Fernandez, a native of Porto Rico; convicted of the crime of piracy by the Marine Court, and the sentence being approved by his excellency the Governor of this Island.

(These are culprits which were published in the Bulletin at the time, as having captured the English brig Vernon, on her voyage from Falmouth, Jamaica, to Halifax—and who murdered Capt. Cunningham and several sailors, plundered the cargo, and burned the vessel.)

The sentence was that the head of David be cut off, and placed on the highest point of Cape Antonio—the scene of the piracy. The heads of the others were to be taken off, and placed in conspicuous places about the harbor of Havanna. Some of the appellate tribunals changed a part of the sentence.

The Havana papers give the names of about a dozen more of the piratical gang, who were sentenced to imprisonment for life in solitary dungeons, to work in the docks.

Expense of Popery. The late Dr. Fisk, showing the tendency of Popery to impoverish a country, says—'The wax candles that are burnt in Roman Catholic countries, most of them in broad day-light, would of themselves make a handsome revenue. I have seen large processions moving through the streets of Rome and Naples, with their large wax candles flaring away in the wind; and so valuable was the dripping wax to the poor, that the boys, one at each candle, running by the side, caught it in a piece of paper as it fell. I have seen five or six hundred of them burning at a time in one church. Eighty are kept constantly burning before the shrine of St. Peter, in St. Peter's Cathedral.'

Postage Returns. Returns showing the effect of the late reductions in the rates of postage have just been printed by order of the House of Commons. The steady progressive increase in the number of letters is highly satisfactory, especially under the present universally dull and depressed state of trade. Even with the short and limited experience of the working of the penny postage, we may augur that that the phenomena of the numbers of letters standing still or retrograding, with an increased population and increasing trade, are passed away.

A Second Nat. Turner. By the last Iberville Gazette, we learn that a negro man named Primus, belonging to Mr. Hutches, accused of being the leader of a gang of runaways infesting the woods in the rear of Bayou Goula, and of having fired on two white inhabitants and threatened the life of two others, was tried on the 20th inst. before Judge Dutton and six freeholders, and found guilty of all the charges against him, and condemned to be hung and afterwards to be beheaded, which sentence was carried into execution on the 23d.—*N. O. Picayune.*

Two of the black soldiers at Waterloo, U. C. who fired a few days since upon the Buffalo steamer Chesapeake, while passing that place, deserted last Tuesday night and were retaken on Wednesday, near the Falls. One of them attempted to kill himself with a large knife, rather than be carried back, and to suffer punishment, which he knew would be inflicted.

Texan Independence. The Cosmopolite of July the 10th says: 'The English Minister, by order of his government, has sent a note to Mexico, notifying the government that if, within a given time which he named, the Mexicans should not have reconquered Texas, the independence of that country will be acknowledged by Great Britain.' The note was referred to a Committee of Congress.

Extraordinary Trial. A French paper states that a rich inhabitant of the island of Bourbon, accused of having cruelly treated his slaves, was lately tried at the assizes in the island, and being found guilty, was sentenced to two years imprisonment, 5,000*l.* fine, and deprived forever of the right of possessing slaves. The Court consisted of three and four assessors or jurymen, who were all slave owners. They were, nevertheless, unanimous in their decision.—*Sussex Express.*

Mourning Apparel. A religious association in Vermont, called 'The Windham and Bennington Association,' have recently passed the following resolution:—'Resolved, That it be, and is hereby earnestly recommended to our brethren, to discourage, by their example, the practice of wearing mourning apparel on the death of relatives or friends.'

On a recent occasion, the various Temperance Societies of London, under the presidency of Earl Stanhope, had a grand procession through the leading streets of the metropolis. The numbers amounted to between 15 and 20,000 persons, about 4000 of whom were in open carriages, covered vans and other vehicles.

On the 20th ult. a rencountre took place at Yazoo city; between F. W. Quackenboss and Jas. H. Hunter, which resulted in the death of the latter, he being shot through the head. The deceased is stated to have been the aggressor. Quackenbosss immediately gave himself up, and was unanimously acquitted by a court of magistrates. (!!)

Melancholy Coincidence. The Baltimore Sun mentions a remarkable coincidence of death which occurred recently. On the 19th ult. Mr. Solon Nash, formerly of Boston, died at Louisville, Kentucky; and on the same day, his wife, Mrs. Mary B. Nash, aged 28 years, formerly of Newburyport, died in Baltimore.

Census. The census of the territories of Wisconsin and Iowa has been completed. By the returns the population of the former is shown to be 31,000, and of the latter 50,000 inhabitants.

During the last ten years, the United States are said to have imported four million dollars worth of iron, chiefly from England.

A. S. JORDAN,

Sign of the Original Golden Comb, No. 2 Milk, two doors from Washington St., Boston.

Cheap Wholesale and Retail Comb, Pocket-Book, Fancy Goods and Perfumery Store.

SHELL COMBS, Lace, Wrought and plain, of the latest and most fashionable patterns and sizes. Horn Combs, of every variety; English Dressing Combs, Pocket Combs, Shell, Ivory, Horn, Metalic, and Wood; Fine Ivory Combs; Fancy Tortoise Shell Work; Pocket Books and Wallets, a large variety; Dressing Cases; Jewelry Boxes; Memorandum Books; Waste and Bank do; Sheep and Calf Wallets and Pocket Books; Spectacle Cases; Brushes of all kinds; Fancy Soaps for the Toilet; Fancy Articles, of every description; Card Cases—Shell, Pearl and Ivory, 75 different patterns; Napkin Rings; Purse Clasps; Razors and Straps; Shaving Boxes; Hand and Glass Mirrors; Pen and Pocket Knives; Silk Purses; Games and Toys, Fancy Stationary; Perfumery of all kinds; Fine Cosmetics; Hair Restorative; Church's Tooth Powder; Peruvian do.

☞ Combs and Pocket Books made to order, or repaired. Aug. 14, 1840.

TO WHIG LADIES.

THE Subscriber has manufactured a new article containing appropriate devices and adapted in sie to present fashions, which he calls the LOG-CABIN LACE COMB.

A. S. JORDAN, No. 2 Milk street.

August 14. 1 m

Boarding House for Seamen.

COLORED SEAMEN'S HOME.

UNDER THE DIRECTION OF THE

SEAMEN'S HOME SOCIETY,

KEPT BY

WILLIAM P. POWELL & GEORGE A. BODEE.

No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages.

Boarding School for Young Ladies,

AT CAMBRIDGE, MASS.

BY MR. AND MRS. MACK.

THE Academical Year commences the second Monday in September, and consists of four quarters of eleven weeks each. The vacation at the close of the year is five weeks; the others one week each.

Mr. and Mrs. Mack have been engaged in teaching several years, and devote themselves to the parental education of their pupils. They have a house built expressly for the accommodation of about twenty pupils, in a pleasant and healthy situation. They are assisted by the best teachers of Music, Drawing, and modern languages, and by assistant teachers who reside in the family.

TERMS.

Board—(Due in advance,) for one year, $150. For one quarter—summer or fall, $45—winter or spring, $50.

Tuition, (per quarter) English or Classical branches, $15; Instrumental Music, with use of instrument, $20; cultivation of the voice and singing, (teacher, Miss Young, who boards in the family,) $5; Drawing, $8; painting in water colors, $15; teacher, Mr. Vautis, from England. Teacher of Italian and French, Mr. Lanza, from Italy. Miss Cushing, Assistant Principal. Miss Sanger, Assistant Pupil.

D. MACK, *Principal.*

Cambridge, March 10, 1840. 11eptf.

Dearborn's English and Classical School.

THE Subscriber continues his School at No. 12, School St. All who wish for good instruction and close attention are invited to call. Transient scholars received on reasonable terms.

E. B. DEARBORN.

Boston, July 23, 1840. 3w

NORMAL SCHOOL AT LEXINGTON.

THE Fall Term of 15 weeks will commence on Wednesday the 9th of Sept. next.

The design of this Institution is to prepare Females for *teaching*. Applicants can be admitted during any part of the Term, provided they can join a class.

The conditions of entrance are, 1. Certificate of good moral and intellectual character; 2. Age 16 years at least; 3. Professed *intention* of becoming a teacher; 4. Satisfactory examination in the common branches. The shortest time of continuance with the school is one year; but qualified pupils may have leave of absence to teach during the Summer Term. Tuition gratis. Board $2 per week.

C. PEIRCE, *Principal.*

Lexington, Aug. 12. 1N1.

BOSTON FEMALE ACADEMY.

Established in Building No. 5, Jackson Place.

THIS Academy was opened for the reception of pupils on the 3d day of August, 1840, under the general superintendence of FRANCIS K. PIERCE, A. M. as Principal, and Miss HELEN R. EASTMAN, as Vice Principal. Miss Eastman has been for several years past, Principal of the Female Academy in Lowell, which, under her superintendence, attained the highest rank as a school for the thorough and accomplished education of young ladies. The course of instruction in this Academy will be of the most thorough character, conducting the pupil from elementary principles through all the higher branches of education, by a steadily progressive improvement. It is designed to be of a strictly practical nature, and calculated in an eminent degree to induce habits of reflection, and to expand and invigorate the intellectual powers. The utmost attention will be paid to the moral culture of the heart, and the formation of graceful and elegant manners. Nothing sectarian in its character will be inculcated.

In addition to the daily exercises of the school, two gentlemen are engaged to deliver weekly lectures—one upon Mental Philosophy, and the other upon Belles Lettres, Composition, &c.

In addition to the other advantages which the Academy affords, the Principal has, by much exertion, obtained Mr. Heilge's garden, for the especial use of the young ladies connected with the Seminary, as a promenade, in their hours of recreation and amusement.

The proprietor intends to embellish it with many fine paintings, in addition to those which he now has, and also to preserve it in the highest state of cultivation during the ensuing year. In the neatness and order of its arrangement—the beauty and rarity of its plants—and the retirement of its situation, being located in the immediate vicinity of the Academy, it will admit of comparison with no similar conveniences in this city.

The pupil will not only be enabled to inhale the pure and refreshing breeze, so desirable to those confined to study, but will also be supplied with many facilities in the study of Botany which are difficult to obtain in a city It will be conducive both to the health and cheerfulness of the young ladies, and will lead them to love and reverence the Deity who has provided us with so many opportunities of pleasing the eye and gratifying the taste.

Parents that have daughters to educate are respectfully invited to visit the school.

Applicants for admission to the Academy or for any further information, are referred to the Principal at the Academy, or at 8, Avon place.

The Principal has permission to refer, as to his character, and qualifications, and mode of instruction, to the Rev. Hubbard Winslow, No. 3, Mount Vernon Place; Rev. S. Aiken, No. 67 Temple street; Abraham W. Fuller, Esq., No. 31 Court street.

FRANCIS K. PEIRCE, A. M. Principal.
Miss HELEN R. EASTMAN, Vice Principal.
Miss O. P. EASTMAN, Teacher of Music.
Miss M. M. RANDALL, Teacher of Drawing and Painting.
LOUIS M. F. MIGNAULT, Teacher of French.
Aug. 12. 3m

NOTICE.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILOR'S GOODS, which will be sold at the very lowest prices.

By particular personal attention to all departments of the business, he will be able to execute all orders in a perfect and satisfactory manner. The patronage of his friends and of the public is respectfully solicited. March 13.

ANTI-SLAVERY PRESS!

DOW and JACKSON,

(SUCCESSORS TO ISAAC KNAPP,)

BOOK, CARD, and FANCY JOB PRINTERS,

☞ 14 *Devonshire Street,* ☜

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call. Boston, 1840.—15tf.

THOMAS JINNINGS,

Practical Surgeon Dentist,

16 Summer St., (at Dr. Mann's office.)

FILLING, Setting, Extracting and Regulating Teeth. Teeth filled with pure gold, or the celebrated *Lithodeon*. By the use of this valuable and recently discovered article, thousands of Teeth can be saved, which, for the want thereof, other Dentists are compelled to extract.

Mineral Teeth inserted with pivot or on gold plate, from one to an entire set, in the most perfect and durable manner. Terms low and all operations warranted. Mr. J. respectfully invites his friends and the public to call and examine his practical specimens of plate work nd mineral Teeth. 34—ep3m.

H. L. DEVEREUX,

Book and Job Printer,

☞ *No. 4, Water Street, Boston.* ☜

THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work; and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs. March 6.

New Books,

For sale at the A. S. Office, 25 Cornhill.

FREEDOM'S LYRE.—A new Anti-Slavery Hymn Book, compiled with great care, and just from the New-York press. Price 37 1-2 cents.

Freedom's Gift, *or Sentiments of the Free*—A collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

Mr. May's Discourse, *on the Life and character of Charles Follen*—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel, Boston, April 17, 1840. Price 17 cents.

☞ The above are all works of peculiar interest.

JOHN CURTIS, Jr., Tailor,

No. 6 Ann St., 3d door from Union St. Boston.

CONSTANTLY on hand, a general assortment of READY MADE CLOTHING, which will sold at prices to suit the times.

Also.—Cloths, Cassimeres, Vestings, Stocks, Hdkfs, Gloves, Hosiery, Suspenders, &c. &c.

N. B. Garments of every description cut and made to order, at short notice, and in the best manner. June 10. 24. 3m.

GENTEEL BOARD.

☞ *At 24 Franklin Place, near the Odeon.* ☜

FOUR lower and several upper chambers will be vacated by gentlemen resuming their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence—possessing the advantages of a large yard, and plenty of good aqueduct and well water, bathing rooms, shower bath, ect. Strangers visiting the city, preferring private accommodations, are invited to call.

13-tf. J. E. FULLER.

BOARDING HOUSE.

At NEW-BEDFORD, by

JAMES HARRIS,

Aug. 21. 113 Ray Street.

BOARDING IN NEW YORK.

GENTLEMEN visiting New York, either transiently or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 106 Barclay street, near the centre of business, and within a few minutes' walk of all the Steamboat Landings. The location is one of the most desirable in the city; the house new, spacious and commodious, and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite. July 10.

NEW BOOKS.

JUST PUBLISHED, and for sale at 25, Cornhill THE SLAVE: or the Memoirs of Archy Moore. Price 50 cents.

DESPOTISM IN AMERICA, by the author of Archy Moore. Price 50 cents.

LECTURES ON BRITISH INDIA, by George Thompson, with a Preface by W. L. Garrison. Price 50 cents.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public, for the liberal patronage he has heretofore received,